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X B P. vol 10











THE  
Present State  
OF THE  
REPUBLIC  
OF  
LETTERS.  
For July, 1732.  
VOL. X.

— *Fungar vice cotis, acutum*  
*Reddere quæ ferrum valet, exors ipsa secandi.*  
Horat.

L O N D O N :  
Printed for W. INNYS and R. MANBY, at  
the West End of St. Paul's. MDCCXXXII.  
Price One Shilling.



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# A TABLE of the ARTICLES

For JULY 1732.

ART. I. **D**issertation IV. Christ's Entry into *Jerusalem*. By the Right Reverend *Thomas* Lord Bishop of *Bangor*,  
Page 5.

II. Memoirs of the Life and Character of the late Earl of *Orrery*, and of the Family of the *Boyles*, &c. By *Eustace* Budgell *Esq*; 14

III. A Defence of Reveal'd Religion against the Exceptions of a late Writer, in his Book, intituled, *Christianity as old as the Creation*, &c. By *John* Conybeare, D. D. 35

IV. *Homer's* Iliad, in *Greek* and *Latin*; with the Annotations of Dr. *Samuel* Clarke, lately deceas'd: Vol. II. Completed and Publish'd by his Son *Samuel* Clarke, 52

V. Practical Rules of Diet in the various Constitutions and Diseases of human Bodies. By *John* Arbuthnot, M. D. 53

V. State

#### 4      *A TABLE of the ARTICLES.*

VI. <i>State of Learning,</i>	77
<i>P A R I S,</i>	<i>ibid.</i>
<i>H A M B U R G H,</i>	78
<i>D R E S D E N,</i>	<i>ibid.</i>
<i>N U R E M B U R G,</i>	79
<i>L E I P S I C K,</i>	<i>ibid.</i>
<i>L O N D O N,</i>	<i>ibid.</i>



**T H E**



THE  
PRESENT STATE  
OF THE  
Republick of Letters.

For JULY 1732.

ARTICLE I.

DISSERTATION IV. *Christ's Entry into Jerusalem. Added in the third Edition of the Use and Intent of Prophecy, &c. printed separately to compleat the former Editions. By the Right Reverend Thomas Lord Bishop of Bangor. London: Printed for J. Pemberton at the Buck against St. Dunstan's Church in Fleetstreet. 1732. in 8vo. pagg. 28.*

THE Lord Bishop of *Bangor*, having formerly publish'd what he deliver'd in six Discourses at the *Temple Church* concerning the  
JULY 1732. A Use

*Use and Intent of Prophecy in the several Ages of the World;* (to which were added three Dissertations. I. The Authority of the second Epistle of St. Peter. II. The Sense of the Antients before Christ upon the Circumstances and Consequences of the Fall. III. The Blessing of Judah, Gen. xlix.) has in the third Edition of that Work, added a fourth Dissertation concerning our Blessed Saviour's Entry into *Jerusalem*, which is likewise printed separately. And tho' the Subject of this Dissertation has no immediate relation to the preceding Discourses, yet his Lordship thought it might not be improper to subjoin to them the explication of a passage which is sure always to find its way into every conversation or controversy upon the subject of Prophecy.

THE Prophecy relating to this Fact, stands in *Zechariah* Chap. ix. ver. 9. where the person foretold, is describ'd to be *a King, a just King, and one having salvation*. The great difficulty here seems to be, what propriety there is, in this character of riding on the sole of an ass, that is peculiar to a King, to a just King, and to one who was to bring salvation and deliverance to his people. This our right reverend author has fully solv'd, by the account he has given of the affairs of the Kings of *Israel*, and the particular circumstances they were under in regard to their own law. His Lordship, at the same time, by setting this prophecy in a proper light, has rescu'd it from the prophane wit and ridicule of the scoffers of the age, and has shew'd that the only reason, perhaps, why it has been very greatly abus'd, is because it has been very little understood.

WHOEVER



Art. 1. *the Republick of Letters.* 7

WHOEVER has taken notice of the rise and fall of nations, must have observ'd, that generally their prosperity and success have born some proportion to their force and power, and to the conduct and ability of their leaders. But with the *Jews*, who from slaves in *Egypt*, became a great and powerful people, the case was not so. And though it be true indeed, that all success may, in a just sense, be ascrib'd to God, yet he ordinarily makes use of natural means, and it is no offence to his providence, that princes lift their thousands of horse and foot, to secure themselves in their dominions. But with the *Jews* it was otherwise: They were never so weak as when they made themselves strong; never so certainly ruin'd, as when their force was great enough to create in them a confidence in themselves. For God had taken the defence of *Israel* upon himself; and whenever the people took it out of his hands, and placed it in their own, they were sure to be undone.

NAY, as his Lordship observes, so tender was God of his honour in this respect, and so concern'd to justify his promise to defend *Israel* in the eyes of the world, that he wou'd not always permit natural causes to interfere in their deliverance, lest the people shou'd grow doubtful to whom they shou'd ascribe their victories. When *Gideon* stood up to deliver the people from the *Midianites*, he rais'd an army of thirty two thousand men: God refus'd to go forth with so great an host, and the reason given for it is this; "The people that are with thee, are too many for me to give the *Midianites* into their hands, lest *Israel* vaunt themselves against me, saying, mine own hand has saved me". (*Judg.* vii. 2.)

Accordingly the thirty two thousand were reduced to three hundred, and by them the host of *Midian* was overthrown.

FOR the same reason it was, that God wou'd not permit the people to have *Horses* and *Chariots* in war for their defence; not that they were thought useless in war, for it is well known such was the strength of *Egypt*, and such the force of the *Affyrians*, and of the other *Eastern* nations. And it is very observable, that when God is introduced, in the Book of *Job*, setting forth the great works of the creation, he describes the *horse*, as if made on purpose for the day of battel.

BUT this aptness for war in horses, was the very reason why God wou'd not suffer his people to make use of them for their defence. He himself had undertaken their cause, and he wanted neither horse nor foot to fight his battels. Of this he gave sufficient proof in the first instance of their deliverance out of *Egypt*.

AFTER the death of *Moses*, when *Josbua* was in command over the people, an incredible multitude in arms came against him, and as it is particularly remark'd, *with Horses and Chariots very many*. But he prevail'd against them and took all their Horses and Chariots, and so had an opportunity of strengthening himself with cavalry. But observe the Express command of God to him; *Thou shalt bough or hamstring their Horses, and burn their Chariots with fire*. (*Josh. xi. 6.*)

FROM hence we are led to consider the reason of a general precept of the law, in which every prince, who shou'd succeed to the government of *Israel*, was concern'd, and upon which, our learned author conceives, the true interpretation

tation of the Prophecy, now before us, does depend. This command is to be found in the 17th of *Deut.* in these words: "He (that is, whoever shall be King of *Israel*) shall not multiply horses to himself, nor cause the people to return to *Egypt*, to the end that he should multiply horses. Whoever considers the situation of *Judea*, will find it impossible to justify this law by the measures of human prudence": But the true reason of it is express'd in the 20th of *Deut.* "When thou goest out to battel against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them; for *the Lord thy God is with thee*, who brought thee out of the land of *Egypt*". When God forbid his people the use of horses and chariots, he promis'd that *He* wou'd be to them instead of horses and chariots. This law therefore was to be a standing trial of prince and people, whether they had trust and confidence in God their deliverer. In this view, says our right reverend author, there is sense in the law; for he who gave it, knew how to remedy the inconveniencies which naturally attended it. In any other view it is unaccountable, and, if weigh'd in the scales of wordly politicks, ridiculous and absurd.

It is evident from the *Jewish* history, that this law was observ'd for near four hundred years, from the coming out of *Egypt* to the end of *David's* reign, and in part of *Solomon's*. And it is very much to be remark'd, that during this period, the people of *Israel* never suffer'd for want of force and strength in war. Troops, few in number, and seemingly unfit for action, supported neither by chariots, nor by horsemen, prov'd an overmatch for royal armies. This may be verifi'd in the instances of *Gideon*, *Bar-*

*ruch*, *Jephtha*, and *Samuel*, and of all others call'd forth by God to save his people.

DURING this period also it was, that the kingdom of *Israel* was carried to its utmost height by *David*. He held the kings about him, how gallantly soever they and their troops were mounted, under tribute and subjection, though he himself rode on a mule, and provided no better equipage for his Son, on his coronation day.

IN the reign of *Solomon*, things quickly chang'd; he marry'd the daughter of the King of *Egypt*, and contrary to God's command soon multiply'd horses from thence; for it is said, "that he had forty thousand stalls of horses for his chariots, and twelve thousand horsemen". (1 *Kings* iv. 26.) But what was the consequence of this? Why, troubles soon overtook him; the *Edomite* on one side, and the King of *Damascus* on the other insulted him; nor was he able with all his new forces to quell these upstart enemies. And at last the King of *Egypt*, the country which had furnish'd him with all his horses, came up against *Jerusalem*, and took it, and carry'd away all the treasures of the temple, and of the royal palace: Thus did *Solomon* and his house prosper with their great strength of chariots and horses.

FROM hence we are naturally led to consider what the guilt is of having a country full of horses: Moral evil surely there is none in it; and to charge all princes with iniquity who have a strength of horses in their armies, and to transfer to them the crimes charg'd on this account, upon the Kings of *Judah* and *Israel*, wou'd be an abuse of the language and meaning of scripture. The Kings of *Israel* were  
exalted

**Art. I. *the Republick of Letters.*** II

exalted to the throne on condition that they shou'd renounce the assistance of horses and horse-men, and depend on God for success in the day of battel.

HAVING seen what the law and the experience of many ages had taught the *Jews* to think of their princes and their martial preparations, our learned author proceeds to consider the prophecy relating to the *Messias*, *Zech. ix. 9.* The words are these: "Rejoice greatly, O daughter of *Zion*, shout, O daughter of *Jerusalem*, behold thy king cometh unto thee: he is just, and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass.

AND I will cut off the chariot from *Ephraim*, and the horse from *Jerusalem*".

HERE we see that the king foretold in this prophecy was to save the people. But then what sort of king was to be expected? Is it possible to imagine that God wou'd send a king to save them, who shou'd be like the kings that had undone them? Is it not more reasonable to imagine that such a king shou'd rather resemble those who had been deliverers of their country? Kings who fear'd God, and therefore fear'd no enemy; who, tho' mounted on asses, and colts the foals of asses, were able to put to flight the thousands and ten thousands of chariots and horses that came against them?

THE king foretold by the prophet, was moreover to be just, meek, and lowly; but how cou'd he have deserv'd this character, had he appear'd in the pomp and pride of war, surrounded with horses and chariots, in direct opposition to the law of God? Or, as he was to bring salvation to the people, cou'd he make use of those means which God never had prosper'd, and

which he had sufficiently declar'd he never wou'd? If any doubt can yet remain, let the prophet himself explain it, who, immediately after the description of the promis'd king, adds, *And I will cut off the chariot from Ephraim, and the horse from Jerusalem*, plainly shewing, that the character given of the Messias, was in opposition to the pride of their warlike kings, who, by their great strength in chariots and horses, had ruin'd themselves and their people.

FROM hence it appears plainly how essential it was to the character of a king of *Israel*, who was to be just and lowly, and to bring salvation with him, that he shou'd come riding on an ass, and on a colt, the foal of an ass.

WE reckon an ass to be a contemptible creature; and a man, especially a man of character, riding upon an ass, to be a ridiculous figure. But these are prejudices of our time and country. And when they, who look no further than to the manners and customs which are before them, examine this part of sacred history by the standard of modern prejudices, they see, or think they see something quite inconsistent with the gravity and dignity of the person pretending to be the king of the *Jews*, when Christ is represented entering in triumph into *Jerusalem*, mounted on an ass.

BUT, contemptible as an ass, or a man riding on an ass, may be at present, *from the beginning it was not so*. In many countries, and particularly in *Judea*, persons of the highest distinction were usually so mounted. The governors of *Israel* are describ'd in the song of *Deborah* as riding on white asses. (Judg. v. 10.) And the thirty sons of *Jair*, who was judge and prince over *Israel* twenty two years, are said to ride on thirty asses. (Judg.

Art. 2. *the Republick of Letters.* 13

(*Judg.* x. 4.) And another judge of *Israel* is recorded to have had forty sons and thirty nephews, that rode on seventy asses colts. (*Judg.* xii. 14.)

WHAT then is there in Christ's entry into *Jerusalem* upon an ass, to make sport for unbelievers? Has it appear'd to be a mere trifling circumstance, in the character of a king of *Israel*, whether he had chariots and horses of war or no? Or was it any reproach to Christ to ride into *Jerusalem* on the sole of an ass, when *David* the greatest of his ancestors, and *Solomon* the wisest, as long as he was wise, rode in the same manner? Can the *Jews* object to this circumstance, and yet talk of the glories of *David*, and the magnificence of *Solomon*, who in the midst of all their glory and magnificence did the very same thing? Or can they stumble at this character of the *Messias*, without forgetting by what princes their ancestors were sav'd, and by what undone?



ARTICLE II.

MEMOIRS of the *Life and Character*  
of the late *Earl of Orrery*, and of the  
*Family of the Boyles*; containing se-  
veral curious *Facts and Pieces of*  
*History*, from the *Reign of Queen*  
*Elizabeth to the present Times*: Ex-  
tracted

14      *The Present State of*      Art. 2.  
*tracted from original Papers and Manuscripts never yet printed. With a short Account of the Controversy between the late Earl of Orrery, and the Reverend Doctor Bentley; and some select Letters of Phalaris, the famous Sicilian Tyrant. Translated from the Greek. By Eustace Budgell Esq; The Second Edition.*

— Te, animo repetentem Exempla  
[ tuorum  
Et pater *Æneas*, & avunculus excitet  
[ *Hector*.  
VIRG.

London: Printed for W. Mears at  
the Lamb in the Old Bailey, 1732. in  
8vo. pagg. 258.

THE family of the *Boyles* is said to be descended from Sir *Philip Boyle* a knight of *Arragon*, who signaliz'd himself at a tournament in the reign of *Henry VI*. But the first of the family who acquir'd a vast fortune, and was made a peer, our author says, was *Richard*, the youngest son of *Roger Boyle of Kent Esq;* who is still so often mention'd in *Ireland* by the title of *The great Earl of Cork*.

OUR



OUR author informs us, that he has by him memoirs that were written by this Gentleman in the year 1632, wherein he gives the following account of his parents.

*"My Father Roger Boyle Esq; was born in Herefordshire; my Mother, Joan Naylor Daughter to Robert Naylor Esq; of Canterbury in the County of Kent, was born there the fifteenth of October in the twenty first year of King Henry VIII."*

HE himself likewise was born in the City of *Canterbury*, October 3d 1566. After having receiv'd his academical education in *Cambridge*, and studied the law for some small time in the *Temple*, finding his fortune vastly inferior to his spirit, and that he was unable to support himself like a gentleman in his own country, he resolv'd to go for *Ireland*. In the foremention'd memoirs, speaking of his arrival at *Dublin*, he gives the following account of it.

*"When I first arriv'd at Dublin in Ireland the 23d of June 1588, all my wealth then was twenty seven pounds three shillings in money, and two tokens which my mother had formerly given me, viz. a diamond ring, which I ever have since, and still do wear, and a bracelet of gold, worth about ten pounds, a taffety doublet cut, with, and upon taffety, a pair of black velvet breeches lac'd, a new Milan fustian suit laced, and cut upon taffety, two cloaks, competent linnen and necessaries, with my rapier and dagger".*

THIS, says our author, was a very small stock for a young gentleman to launch into the world upon; but the parts and accomplishments of Mr. Boyle soon made him remarkable, so that one of the two daughters and coheirs of *William Apsey of Limerick, Esq;* fell in love with him; and

and tho' her fortune was vastly superior to what Mr. *Boyle* cou'd pretend to on the foot of marriage, yet her indulgent father, who was himself charm'd with the young gentleman's conversation, suffer'd his daughter to marry him. But she was soon taken from her beloved husband: She died in child-bed of her first child, who was buried at the same time, and in the same grave with his mother.

Mr. *Boyle* was now a widower, and had acquir'd by his marriage five hundred pounds *per Annum* in land, besides money. That *Oeconomy* for which he was so remarkable, together with his present fortune, enabled him not only to live handsomely, but to make, in a short time, some purchases in the province of *Munster*. This drew upon him the envy of several great men, particularly Sir *Henry Wallop*, at that time treasurer of *Ireland*, who wrote against him to queen *Elizabeth*, and accus'd him of corresponding with the king of *Spain*. As soon as Mr. *Boyle* was inform'd of their designs against him, he determin'd to go to *England*, and convince the queen how unjustly he was accus'd. But soon after his arrival at *London*, Sir *Henry Wallop* renew'd his former complaints against him with so much success, that by her majesty's special direction, he was taken up and committed close prisoner to the *Gatehouse*?

HOWEVER, Mr. *Boyle*, upon his petition, was allow'd to vindicate himself before her majesty in council; which he perform'd so well, that her majesty not only order'd him to be discharg'd, but likewise to be reimburs'd the *damages* he had sustain'd by his imprisonment. At the same time she displaced his great enemy Sir *Henry Wallop* treasurer of *Ireland*, gave Mr.  
*Boyle*

*Boyle* her hand to kifs, made him clerk of the council of *Munster*, and commanded him to go over to *Sir George Carey*, the lord president of that province, whom she had lately made treasurer of *Ireland* in the room of *Sir Henry Wallop*.

IT is easy to imagine, that *Mr. Boyle* was receiv'd extremely well by *Sir George Carey* the lord president, since he was at least, the remote cause of his lordship's being made treasurer of *Ireland*. He was with him at the siege of *Kingsale*, and pitch'd upon by him to carry her majesty the news of the great victory obtain'd over the *Spaniards* and *Tyrone*, near that place. This he perform'd with such expedition, that leaving *Shannon* castle near *Cork* on the *Monday* morning about two of the clock, the next day being *Tuesday*, he deliver'd his packet, and supp'd with *Sir Robert Cecil* then secretary of state at his house in the *Strand*.

AFTER this, *Mr. Boyle* was sent over to *England*, by the lord president a second time, to obtain leave from her majesty, that he himself might repair to her royal presence, and give her a full account of her affairs in *Ireland*. During *Mr. Boyle's* stay in *England* this time, he purchas'd all *Sir Walter Raleigh's* estate in *Ireland*; which, tho' it had yielded but little to *Sir Walter*, became soon after, when the war in that country was fully ended, a noble estate to *Mr. Boyle*.

ABOUT this time, soon after his return to *Ireland* in the year 1603. he married *Catharine* the only daughter of *Sir Jeffery Fenton* principal secretary of state in *Ireland*.

ON the 12th of *March* 1606. he was sworn a privy-counsellor to king *James I.* and from this time so great was the reputation of his wisdom

wisdom and abilities, that few people cared to declare themselves his enemies; and his honours and estate constantly increas'd. In 1616 he was created lord *Boyle*, baron of *Youghall*. In 1620 he was created lord viscount of *Dungarvan* and earl of *Cork*; and on the 26th of *October* 1629 he was sworn one of the lords justices for the government of *Ireland*, in conjunction with the lord viscount *Loftus*, his Son-in-law.

IN the year 1631. he was made lord high-treasurer of *Ireland*; which honour was made *hereditary* to his family, and is at this day possess'd by the present earl of *Burlington*, his descendant, who is likewise earl of *Cork*.

WHEN this great man died, our author cannot say. He had by his beloved wife, *Catharine*, daughter of Sir *Jeffery Fenton*, no less than fifteen children, namely seven sons and eight daughters.

HIS eldest son *Roger*, died when he was nine years old, and lies buried at *Deptford* in *Kent*. His second son *Richard* succeeded in the earldom; *Lewis* was created baron of *Bandon* and viscount *Kinelmeaky*; *Roger* was baron of *Broghill* and earl of *Orrery*, and *Francis* was lord *Shannon*. From three of these his sons, are descended the present earl of *Burlington*, the earl of *Orrery* and lord *Shannon*.

As for *Robert* his seventh and youngest son, who surviv'd him, tho' he cared not for a *Peerage*, which it is remarkable all his other brothers had, his *personal merit* gave him a value much above any *Title* the crown cou'd bestow, and has made his name famous, not only in *England*, but in every nation throughout *Europe*.

THE lord *Blessington*, in *Ireland*, whose name is also *Boyle*, is descended from the eldest brother of

**Art. 2. *the Republick of Letters.* 19**

of this our great earl, for whom he procur'd the bishoprick of *Cork*.

OF his daughters, the lady *Alice* was married to the earl of *Barrimore*, *Sarah* to the lord *Digby*, *Lettice* to the lord *Goring*, *Mary* to the earl of *Warwick*, *Joan* to the earl of *Kildare*, *Dorothy* to the lord *Loftus*, and *Catharine* to the lord *Ranelagh*.

THIS great man, *Richard Boyle*, commonly call'd the great earl of *Cork*, was succeeded in his earldom, as before mention'd, by *Richard* the eldest of his five sons who surviv'd him. This gentleman, as publick history informs us, was remarkably eminent for his loyalty to king *Charles I.* whom he assisted and supplied with money in his troubles. He married *Elizabeth* sole daughter and heir to the earl of *Cumberland*; was at first created lord *Clifford* of *Lanesborough*, and afterwards, in consideration of his faithful services to the crown both in *England* and *Ireland*, earl of *Burlington*. He had two sons; *Richard* the youngest was kill'd in the *Dutch* war, in which he behav'd with great gallantry. His eldest son *Charles*, commonly call'd lord *Clifford*, died also before him; so that he was succeeded in his honours and estate by his grandson, the issue of his eldest son *Charles* by a daughter of *William* duke of *Somerset*.

THIS *Charles* was generally look'd upon to be one of the best-bred men in *England*. He was gentleman of the bed-chamber, and one of the privy-council to king *William*. He was appointed by queen *Anne* one of the commissioners to treat of an union with *Scotland*, but dying the same year, was succeeded in his honours and estate by his son *Richard*, who is the present earl both of *Burlington* and *Cork*.

*Roger*

*Roger*, the third son of the great earl of *Cork*, who surviv'd his father, was first created baron of *Brogbill*, afterwards earl of *Orrery*, and was grandfather to the late earl of *Orrery*. He was a person who made a very considerable figure in the court, the camp, and in the republick of letters.

OUR author informs us, that the lord *Brogbill*, tho' he had serv'd under the parliament-commissioners in order to reduce the *Irish* rebels, yet at the news of king *Charles* the first's death, was so shock'd, that he immediately quitted the service of the parliament; and leaving *Ireland*, retir'd to *Marston*, a seat he had in *Somersetshire*, where he liv'd privately for some time.

IN this retirement he cou'd not forbear reflecting on the miserable condition both of his *Country* and the *Royal Family*, till at last he conceiv'd it beneath his *spirit* and *quality* to see the *publick* ruin'd, and his own *private fortune* enjoy'd by rebels. He resolv'd therefore to attempt something both for the sake of his country and himself; and accordingly under pretence of going to the *Spaw* for his health, he determin'd to cross the seas, and apply himself to king *Charles* the second for a commission to raise what forces he cou'd in *Ireland*, in order to restore his majesty, and to recover his own estate.

HAVING taken this resolution, he came up to *London* to prosecute his voyage; but having let some of his friends of the royal party in whom he thought he cou'd confide, into the bottom of his design, the committe of safety soon got acquainted with it, and determin'd to proceed against him with the utmost severity. *Cromwell* was at that time general of the parliament forces and

and a member of the committee, and he was no stranger to lord *Brogbill's* merit; reflecting therefore that this young nobleman might be of great use to him in reducing *Ireland*, he earnestly entreated the committee that he might have leave to talk with him and endeavour to gain him, before they proceeded to extremities. Having obtain'd this permission, he went to the lord *Brogbill*, who was infinitely surpriz'd at a visit from a person, with whom he had never had the least acquaintance: when, after mutual civilities had pass'd between them, *Cromwell* told him in few words, That *the committee of state were surpriz'd of his design of going over, and applying to Charles Stuart for a commission to raise forces in Ireland; and that they were determin'd to make an example of him, if he himself had not diverted them from that resolution.* At the same time he drew some papers out of his pocket, which were the copies of several letters the lord *Brogbill* had sent to those persons in whom he most confided. The lord *Brogbill* upon the perusal of these papers, finding it in vain either to deny or dissemble the matter, return'd him his humble thanks for his protection against the committee, and intreated his directions how he ought to behave in so delicate a conjuncture. *Cromwell* told him, That *tho' till this time he had been a stranger to his person, he was not so to his merit and character; that he had heard how gallantly his lordship had behav'd in the Irish wars; and therefore since he was named Lord Lieutenant of Ireland, and the reducing that kingdom was now become his province, he had obtain'd leave of the committee to offer his lordship the command of a general officer, if he wou'd serve in that war; that he shou'd have no oaths or engagements impos'd upon*

JULY 1732.

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him,

him, nor be oblig'd to draw his sword against any but the Irish rebels.

THE lord *Broghill* was surpriz'd at so generous and unexpected an offer, and desir'd the general to give him some time to consider of what he had propos'd to him. *Cromwell* briskly told him, That he must come to some resolution that very instant; that he himself was returning to the committee, who were still sitting, and if his lordship rejected their offer, had determin'd to send him immediately to the Tower. The lord *Broghill* finding that his liberty and life were in the utmost danger, and charm'd with the frankness and generosity of *Cromwell's* behaviour, gave him his word and honour that he wou'd faithfully serve him against the *Irish* rebels. Upon which *Cromwell* once more assur'd him, that the conditions he had made with him shou'd be punctually observ'd.

SOON after, the lord *Broghill*, according to *Cromwell's* orders, hasten'd to *Bristol*, in order to pass over into *Ireland*, where he perform'd very signal services against the rebels, and behav'd himself entirely to the satisfaction of *Cromwell*. With his little army he took several places, routed the enemy in several encounters, and gave undeniable proofs of great conduct and an undaunted courage, hazarding his own person upon several occasions with the utmost frankness and gallantry.

WHEN the wars of *Ireland* were finish'd, *Cromwell* sent for the lord *Broghill* over into *England*, where he was now declar'd protector, made him one of his privy-council, and seems to have allow'd him as great a share of his confidence, as to any man, except *Thurloe*.

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THE Reverend Mr. *Thomas Morrice*, Chaplain to the lord *Broghill*, in a *Manuscript* which he has left behind him, containing *Memoirs of the most remarkable Passages in the Life and Death* of that Lord, affirms, that he kept up a *constant* correspondence with King *Charles* the second, during his exile. But this our author thinks highly improbable. He says, it is not impossible; that after the restoration, his lordship might be well enough pleas'd to have this believ'd; might suffer his *honest Chaplain* to think so himself, and to report it to others; but our author thinks his lordship's whole behaviour, and that *generosity of temper* which was so remarkable in him, plainly contradict this story. And it is scarce to be conceiv'd; but that if he had kept such a correspondence my lord *Clarendon* must have known something of it, which it is very sure he did not, from the account given by that noble historian of his lordship's conduct and behaviour. Besides, our author further says, that tho' he has no mean opinion of the lord *Broghill's dexterity*, yet he can by no means think him a match for *Cromwell*, or that *Cromwell* was capable of being thus impos'd on. The truth of the matter he takes to be thus; the lord *Broghill* was by principle inclin'd to the royal party, but overcome at last by the many favours conferr'd upon him by *Cromwell*, he zealously attach'd himself to his interest and service. Nay it appears very plain; that after the death of his patron *Cromwell*, he did his best to have serv'd his son; but when *Richard* was set aside, the lord *Broghill* was no longer oblig'd by any particular ties of *gratitude* to serve those who assum'd the government; and finding most of their schemes wild and ill-concerted; might probably think *nothing was so much*

for the good of his country, as to restore the Royal Family; for from this period of time it is very certain that no man in the three kingdoms was more *active* or *zealous* in contriving a method for his Majesty's return.

UPON the king's restoration, the lord *Brogbill* went into *England* to congratulate his Majesty upon his happy return; and not long after was created earl of *Orrery*, taken into the cabinet-council, made one of the lords justices for the government of *Ireland*, and lord president of the province of *Munster*.

THE earl of *Orrery* (for so we must call lord *Brogbill* for the future,) wrote several poems and plays, besides a large romance in Folio, entitled *Parthenissa*, and many other pieces. He had acquir'd so great a reputation in his judicial capacity, that it is said he was offer'd the seals both by the king and the duke of *York*, after the fall of the great earl of *Clarendon*; but that his being much afflicted with the Gout prevented his accepting a post, which demanded so constant an attendance. And both the king and his ministers had so good an opinion of his judgment, that he was more than once sent for into *England*, to give his advice upon some affairs of importance. He died the 16th of *October* 1679, generally lamented by those who had the honour and happiness of his acquaintance; and leaving behind him the character of an able *General*, *Statesman* and *Writer*.

OUR author thinks his *Memoirs* wou'd ill deserve the name he has given them, namely, *Memoirs of the Family of the Boyles*, if he shou'd omit taking notice of the Honourable *Robert Boyle* Esq; the seventh and youngest son of the

*Great Earl of Cork*, and brother to the *Earl of Orrery* last mention'd.

THIS great man was born at *Lismore* in *Ireland*, on the 25th day of *January* 1626. He receiv'd his academical education at *Leyden*; and having afterwards travell'd through *France*, *Italy*, and other countries, learned several languages, and made many curious observations, he settled in *England*, and spent the last forty years of his life at the house of his sister, the lady *Ranelagh*. He apply'd himself with so much diligence and success to the study of natural and mechanical Philosophy, as has render'd his name famous not only in *England*, but throughout all *Europe*; and there is one particular, for which he can never be too much admir'd or commended, that he made all his experiments without any design to confirm or establish any particular System.

WITHOUT amusing us with barren notions, he lays before us the most important operations of nature herself. In his *Statics*, *Pneumatics* and *Hydrostatics*, he has shewn the gravity of bodies in almost every medium. His observations in the vegetable and animal world are no less curious. He has rescued Chemistry from the censures it had long lain under; and tho' the Enthusiasts in this art, such as *Stachenius*, *Helmont*, and *Paracelsus* had made wise men almost out of love with this study, Mr. *Boyle* has shewn of what infinite use it is to *Philosophy*, when kept within its proper bounds.

THE gentleman, the merchant and the mechanick, are all oblig'd to him for many useful discoveries. The *Air-Pump* was his invention, and we may justly affirm, that we owe no small part of the *new Philosophy* to this happy invention. And yet so great was his modesty, that he

confesses, he only drew the out-lines of Science; and charges posterity to consider all his writings but as so many imperfect sketches.

HIS beneficence to mankind was carried to the highest degree. For when with infinite pains and expence he had made many discoveries which might have turn'd to his own private advantage, he most generously made a present of all of them to the publick. It is true, he found out some things in the course of his experiments, which he look'd upon himself oblig'd to *conceal* for the good of mankind: Of this kind were several sorts of *Poisons*, and a certain liquor, with which, he assures us, he cou'd discharge all the *Writing* of any deed upon paper or parchment, and that the place from whence the first writing had been taken, wou'd bear ink again as well as ever.

BESIDES his philosophical works, Mr. *Boyle* wrote several pieces of divinity; of all which, that which pleases our author most, is entitled, *Of the high Veneration Man's Intellect owes to GOD*; whose name Mr. *Boyle* is said never to have mention'd even in common discourse without making a pause after it.——

HIS diligence and application were almost incredible: One is surpriz'd how a man cou'd make with so much exactness, such an infinite number of curious and useful experiments, and yet find time to study, not only the learned languages, but the rabbinical writings and oriental tongues, to look into every part of Science, and compose such a number of different Treatises. Our author says, he has seen no less than *forty six* distinct Volumes of his Writing, and believes he publish'd several others.

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As he had a plentiful estate, despis'd pomp, and scorn'd to hoard up any part of his yearly income; his bounty to learned men in narrow circumstances was very great, but without ostentation. Mr. *Collier* and Dr. *Burnet* who were both intimately acquainted with him, assure us, that he gave away every year above *one Thousand Pounds*. In a word, with a most uncommon and a god-like generosity, he devoted his *time*, his *fortune* and *himself* to the service and benefit of mankind. He died on the thirtieth day of *December* 1691. in the sixty fourth year of his age. His fame still lives in every nation in *Europe*, and will rather increase than diminish in future ages.

THE great Mr. *Boyle* last mention'd, had the pleasure to foresee that the honour and reputation of his family, wou'd, in all probability be kept up by two of his nephews, namely the honourable *Henry Boyle*, afterwards lord *Carleton*, and the honourable *Charles Boyle* late earl of *Orrery*; of both of whom we proceed to give an account.

THE honourable *Henry Boyle* Esq; was the youngest son of *Charles* lord *Clifford*: He was naturally endow'd, our author says, with great *prudence*, and a *winning address*. Being elected a Member of the House of Commons, he soon distinguish'd himself so, that he was made chancellor of the Exchequer by King *William*, and was much in favour with that prince. He continued in this post, till the 12th of *February* 1707-8; at which time he was made one of the principal secretaries of state by Queen *Anno*. Upon his late Majesty's accession to the crown, in the year 1714, Mr. *Boyle* was created lord *Carleton*, and was soon after made lord president

of the council. He died a batchelor on the 14th of *March* 1724-5.

HAVING taken notice of four *Boyles*, more eminent men than perhaps any other family in *Great Britain* has produced in the same number of years, we proceed to say something of the late lord *Orrery*.

*Charles*, late earl of *Orrery* was born in *August* 1676. He was grandson to *Roger* lord *Broghill*, afterwards earl of *Orrery*, so often mention'd, and second son to *Roger* earl of *Orrery*, an amiable good natur'd nobleman, whose parts placed him neither *below* nor *above* the generality of mankind.

THIS young nobleman receiv'd his academical education at *Christ-Church* in *Oxford*, and had for his tutors *Dr. Atterbury* the late bishop of *Rocheſter*, and the reverend *Dr. Robert Freind* first master of *Westminster-School*.

*Dr. Aldrich*, the worthy head of that learned ſociety of which *Mr. Boyle* was a Member, obſerving his uncommon application and thirſt after learning, conceiv'd a very particular eſteem for him, and drew up for his uſe that *Compendium of Logick*, which is now read at *Chriſt Church*, and in which he calls him *Magnum ædis noſtræ ornamentum*, *The great ornament of our College*.

THE firſt thing he publiſh'd while he was a ſtudent at *Chriſt-Church*, was a *Translation of the Life of Lyſander*, as it now ſtands in our *Engliſh Plutarch's Lives*. *Dr. Aldrich* the dean of *Chriſt-Church*, who was continually putting the gentlemen under his care upon ſuch works as were a credit to the ſociety, finding that the late lord *Orrery*, then *Mr. Boyle*, was a  
good

good *Græcian*, desir'd him to put out a new edition of *Phalaris's Epistles*.

Mr. *Boyle*, who look'd upon a request from the head of his college as a sort of command, readily set about the work, and not long after publish'd a very beautiful edition of *Phalaris*. From hence arose a famous dispute between Dr. *Bentley* and Mr. *Boyle* about the *Genuineness* of those *Epistles*; which being so well known to the world, we shall say nothing at all, either concerning that controversy, or the manner in which it was carried on. We shall only acquaint the reader, that some wagg in the University of *Cambridge*, who were no great friends to the Doctor, got his picture drawn at that time in the hands of *Phalaris's* guards, who were putting him into their master's *Bull*; and out of the Doctor's mouth came a Label with these words: *I had rather be ROASTED than BOYLED*. Our author says, tho' he is no great admirer of *Puns*, yet nothing is more certain, than that this *Pun* wou'd have been highly applauded either at *Rome* or *Athens*.

BESIDES what he wrote against Dr. *Bentley*, Mr. *Boyle* was the author of a Comedy, entitled, *As you find it*; the fault of which is, our author says, that it has too much wit. He likewise wrote two or three copies of Verses; particularly one to Dr. *Garth* upon his *Dispensary*, and a Prologue to one of Mr. *Southerne's* Plays.

As soon as Mr. *Boyle* left *Christ-Church*, he was chose Member of Parliament for *Huntingdon*; and, perhaps, says our author no young gentleman ever came into the House of Commons with a greater reputation for *wit* and *learning*. His elder brother dying without issue in the year 1703 he became earl of *Orrery*, and soon after married

married the lady *Elizabeth Cecil*, daughter to *John* earl of *Exeter*.

THE late queen *Anne*, who, our author says, had *abler* ministers about her, than any prince who has wore the *British* crown, since queen *Elizabeth*, and who knew the lord *Orrery's* merit, took him into her privy-council, created him an *English* Peer, graced him with the order of the *Thistle*, gave him a regiment, and made him a major-general of the foot. He was present at the battel of *Taniers*, where he led on his regiment with the utmost gallantry, in that part of the field where the action was *bottest*, and where most of his men fell on each side of him.

THE queen, who knew he was no less qualified for the *Cabinet* than the *Camp*, made him likewise her envoy-extraordinary to the States of *Flanders* and *Brabant*, in which employment he behav'd with great dexterity.

UPON the late King's accession to the throne, the earl of *Orrery* was not only continued in his command in the army, but made one of the lords of the bed-chamber, and Lord Lieutenant of the County of *Somerset*. He was induced to accept of these posts, our author says, by being made to hope that his Majesty wou'd begin his reign with *moderate Measures*; and that his Ministers, instead of advising him to act as the *Head of a Party*, wou'd endeavour to make him the *happy King of a powerful and united nation*.

As therefore there were several occasions, in which the lord *Orrery* cou'd not be perswaded to fall in with the *violent Humour* of those times; he frequently voted against the *Ministers*; upon which it was confidently reported that he was to be remov'd from all his posts. This occasion'd his



his absenting himself from the *Court*; however at the earnest entreaty of his friends, he was prevailed on to write a *Letter* to his Majesty, wherein he told him, that though he look'd upon his Majesty's service as a high honour, yet when he first enter'd into it, he did not conceive it was expected from him, that he shou'd vote against his *conscience* and *judgment*.

HIS Majesty soon after went to *Hanover*, and while he was there, the lord *Orrery's* regiment was taken from him, which his lordship looking upon as a mark of displeasure, resign'd his post as lord of the bed-chamber.

ON the 28th of *September 1722*, he was committed close prisoner to the *Tower*, upon suspicion of high-treason, and being concern'd in what is usually call'd *Layer's Plot*. His close confinement soon brought upon him a fit of sickness, by which his health was so far impair'd that Dr. *Mead* at last went boldly to the council, and told them, that unless the earl of *Orrery* was immediately set at liberty, he wou'd not answer for his life twenty four hours. Upon this remonstrance, his lordship was admitted to bail, after having been kept in the *Tower* about six months, tho' nothing like a *crime* was ever prov'd against him. Our author says, that he himself and many others have often heard his lordship say, that he *never* recover'd his constitution again.

AFTER the lord *Orrery* had obtain'd his freedom, he constantly attended in his place in the House of Peers, where, tho' he never spoke himself, yet his *sentiments* were often deliver'd by the mouths of *others*; and his *Pen* frequently employ'd to draw up those *Protests*, to which so many other lords, besides himself, set their hands.

hands. And if any thing may be concluded from the reception which those *Protests* met with from the publick, our author says, we shall be almost tempted to think, that the *majority* of the most illustrious assemblies are not altogether *infallible*.

UPON the present King's accession to the throne, his lordship went *sometimes* to Court, that he might not shew any disrespect: He went thither but *seldom*, lest he shou'd be thought to pay his court to the *Minister*, whose *Measures* and *Conduct* he never approv'd.

HE died, after a short indisposition, on the 28th of *August* 1731, in the 57th year of his age. This lord, our author says, seems to have united in himself some of the different talents and accomplishments of his illustrious ancestors. He had as much *courage*, and more *wit* and *learning* than his grandfather; and like his great-uncle, had a genius both for *Mechanicks* and *Medicine*. The *Instrument* which was invented by him, and bears his name, is an undeniable proof of his *Mechanick* genius; and, our author says, he has seen a great number of *Bills*, all written with his own hand, in the *Style* of a *regular Physician*, and some *Diaries* of the *Progress* of *Distempers*, after the *manner* of *Hippocrates*. He was a *man of honour* in the strictest and highest sense of that expression. He was never charg'd through the whole course of his life with a *mean Action*, or with violating the laws of friendship: And as a *Statesman*, he aim'd at nothing but what he sincerely believ'd was for the real advantage and benefit of his country.

HE had, our author says, a *great* and *open* way of thinking of that *Homage* and *Adoration* which

which men owe to the *Supreme Being*; but look'd upon himself oblig'd to conform in publick to the *establiſh'd Religion* of his Country, and neither to say or advance any thing which might bring it into *contempt*.

IN short, our author says, that though he will not venture to affirm that no man in *England* is a *finer Gentleman* or a *better Scholar* than the late lord *Orrery*; yet he believes, he may truly assert, that he has not left a man behind him, in whose *single person* we can find more *learning* and more *politeness* united together.

THE present earl of *Orrery* was so truly afflicted at the death of his father, that it flung him into a fit of sickness, which had like to have cost him his life, and which oblig'd him to go to the *Bath*. While he was at this place, one of his friends sent him a letter of condolance upon the death of his father, in which were the following VERSES.

- " 'Tis said, for every common Grief
- " The Muses can afford Relief;
- " And surely on that heavenly Train
- " A Boyle can never call in vain.
- " Then strait invoke the sacred nine,
- " Nor, impious, slight their gifts divine.
- " Dispel those Clouds that damp your fire;
- " Shew Bath like Tunbridge \* can inspire.

To these VERSES his Lordship return'd the following Answer.

Nor Bath nor Turnbridge can my lays inspire,  
Nor radiant Beauty make me strike the Lyre;

\* The present Earl of Orrery had wrote some humorous Verses when he was at Tunbridge, the Year before his Father died.

Far

*Far from the busy Croud I sit forlorn,  
And sigh in secret, and in silence mourn;  
Nor can my Anguish ever find an End,  
I weep a Father, but I've lost a Friend.*

THE present ~~heads~~ *heads* of *Burlington* and *Orrery*, the two eldest branches of this illustrious family, are remarkable for their great *Parts*, fine *Taste*, and their love of *Letters* and *learned Men*. Our author says, he is sorry, that he is able to add, that these *Virtues* and *Accomplishments* do but too much distinguish them from the body of the *British Nobility*.

THE lord viscount *Shannon*, who is the youngest branch of this family, our author says, had his education chiefly in a *Camp*; that he is *brave* and *generous*, and has all the necessary qualifications to make himself *belov'd* in an *English* army.

OUR author *concludes* these *Memoirs of the Family of the Boyles*, with an observation with which he *began* them, namely, That there have been always some of its descendants more remarkable and conspicuous for their *personal merit*; and *undoubted abilities*, than for their *birth*, their *titles*, or *estates*.



### A R T I C L E III.

*A DEFENCE of Reveal'd Religion against the Exceptions of a late Writer, in his Book, intitul'd, Christianity as old as the Creation, &c. By John Conybeare, D. D. Rector of Exeter-College in Oxford.*

Nunc parvulos nobis dedit igniculos, quos celeriter malis moribus opinionibusque depravati sic restringimus, ut nusquam naturæ lumen appareat: sunt enim ingeniis nostris semina innata virtutum; quæ si adolescere liceret, ipsa nos ad beatam vitam natura perduceret. Nunc autem, simul atque editi in lucem & suscepti sumus, in omni continuo pravitæ, & in summâ opinionum perversitate versamur; ut pene cum lacte Nutricis errorem suxisse videamur.

*Cicer. Disp. Tuscul. Ed. Dav. Cant. 1723. p. 166.*

London: Printed for S. Wilmot, Bookseller in Oxford; and Sold by James  
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and John Knapton, R. Knaplock, W. Innys, T. Astley, J. Crownfield, in *St. Paul's Church-yard*; J. Batley, C. Hitch in *Pater-noster-row*; S. Birt in *Ave-mary-lane*; R. Williamson and T. Osborn, near *Grays-Inn*, *Booksellers* in London, 1732. in 8vo. *pagg.* 467.

IT is certain and known matter of fact, says our author, that within the compass of a few years, *Christianity* spread itself through a great part of the world: It was receiv'd, notwithstanding the prejudices of education, and opposition of the civil power: The grounds and reasons of it were made so apparent, that men of all circumstances embraced it: And its conquests were still carried on farther, till at length it gain'd on those very powers which had hitherto oppos'd it.

WHEN these difficulties were gotten over, and Christianity was become the general and establish'd profession; after it had pass'd through all trials, and approv'd itself to the judgment of every impartial man, one might hope, there wou'd be no farther occasion to enter into those points, which had been debated in the more early ages: At least, that after a possession of almost seventeen hundred years, during which time our claim had been maintain'd by the strongest force of argument, we shou'd not be call'd upon to begin a new, and to set forth the original title by which we hold.

HAD, indeed, our case been carried on, continues our author, in a suspicious manner; never fairly decided; but supported merely by artifice,  
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and the misapplication of civil force; there might have been some reason to call us back, and to put us upon proving those matters, which hitherto had not been prov'd at all. But as every thing of real moment in this cause, every thing which cou'd afford just ground of debate; hath, some time or other, been thoroughly sifted, and fully settled, it surely becomes matter of surprize and complaint, that these things are any more brought in question: That the Ministers of the Gospel are interrupted in discharging a main part of their office, are call'd off from instructing their people in the doctrines and duties of Christianity, and oblig'd to bestow a good part of their time in guarding them against a total revolt from the Christian Faith.

YET this is in truth the case. More has of late years been attempted this way than in many former ages. Several methods have been us'd to this purpose by different persons; and as soon as one scheme has been defeated, we have seen a new one advanced with equal assurance, and recommended with equal diligence.

HITHERTO for the most part, objections have been pointed, either at the prophecies, or at the miracles, or at some particular doctrines of Christianity: but at length appears a gentleman, resolv'd to carry the matter farther. Not content to rest the controversy on a common foot, he undertakes what few have been adventurous enough to maintain before him, and boldly directs his chief aim at the foundation of the whole.

HIS grand design is to prove that there neither *has been*, nor possibly *can be*, any Revelation at all: And the main principle on which he builds, is this; That the light of common Reason is abundantly sufficient without it. Re-

JULY 1732.

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velation,

velation, he maintains, can teach us nothing, which every man's Reason might not as perfectly teach him before. From hence he wou'd have us conclude, that all information this way must be entirely superfluous; utterly unworthy of God, because useless and unprofitable to man.

BUT then, as our learned author well observes, it lies on his adversaries to make full proof of this point, "*That a Revelation cannot possibly be of any service to us*". They shou'd shew, that no important doctrine can possibly be inculcated this way, which might not be as well deduced from the principles of *human* Reason; — no precepts given, which men were not equally concern'd to observe before; — nothing of any kind declar'd, which every man cou'd not perfectly and easily discover without this aid; — no means, no assistances, no enforcements with regard to a virtuous life afforded, which did not lie clearly before mens minds antecedently to any Revelation about them. All these particulars, besides several others, ought to be evinc'd beyond exception: Whether the author of *Christianity as old as the Creation*, &c. has done this, is the point in question.

IN order to give his readers a distinct view of his adversary's Scheme, our learned author has reduc'd it to the following propositions.

1. *God always intended men shou'd have some Religion.*
2. *This Religion is the Religion of Nature.*
3. *The Religion of Nature is absolutely perfect.*
4. *As such, it must be immutable; neither capable of having any of its precepts cancell'd, nor of receiving any additional precepts:*

2

5. *There-*



5. *Therefore, if any Revelation be vouchsafed us, it must entirely fall in with the Religion of Nature.*

6. *This Religion of Nature is easily and perfectly discoverable by every man, even by those of the meanest capacity.*

7. *It is more easily and more perfectly discoverable by every man, than either the proof or meaning of any Revelation can be.*

From whence he wou'd have us infer,

8. *That a Revelation is perfectly needless and superfluous.*

OUR learned author does by no means affirm that every thing advanc'd by his adversary is indeed reducible to the foregoing propositions; but only that they contain the principal branches of his scheme; that they give us a real view both of the end he aims at, and the several steps by which he pursues this end. And that is all, he thinks himself concern'd with here. But in order to support the cause of Religion against the attempts made on it in these several articles, our author has fully evinc'd and clear'd up the following particulars.

1. **WHAT** we are to understand by the Law or Religion of Nature; from whence the obligation of it arises; and how far it extends.

2. **THAT** this Religion of Nature is not absolutely perfect.

3. **THAT** it is not immutable in such a sense, as to be incapable of admitting any additional precepts.

4. **THAT** Natural and Reveal'd Religion are not necessarily one and the same; and wherein

the proper distinction between them doth consist.

5. THAT a proper rule of life is not easily and perfectly discoverable, even by those of the meanest capacity.

6. THAT such a rule is not more easily and more perfectly discoverable by every man, than the proof or meaning of any Revelation can be.

7. THAT a Revelation is expedient, in order to a more easy, more perfect, and more general knowledge of this rule of life.

8. THAT a Revelation is expedient, in order to enforce the general practice of this rule.

AFTER this, our learned author proceeds to examine the great question in view, namely, whether the Religion we embrace be really founded on a Divine Revelation; whether *Jesus Christ* were a person sent from God or not; and, consequently, whether the scheme of doctrines and precepts deliver'd by him ought to be receiv'd on the foot of divine authority.

AND in the first place, our author observes, That there is nothing in the Christian Scheme which makes it absolutely impossible to be true: It contains nothing inconsistent with itself, or contradictory to any sure principle of Reason. It proposes to us the noblest end, and the most suitable means. Its Doctrines have all of them an influence upon our practice: And the precepts which it delivers, are either founded on the nature of things; or, if some few of them are positive, they are far from being useless. Those points which are proveable from principles of natural light, can create no difficulty; and

Art. 3. *the Republick of Letters.* 41

and others, concerning which nothing can be determin'd from thence, may (for any thing we know) be true. To which may be added, That as the several particulars of our Religion, separately taken, are unexceptionable; so there is such an harmony and correspondency of its parts, as makes the whole scheme beautiful.

THE matter of our Religion then being such, our author next enquires, what external proof it has; now the evidence of that kind to be produc'd, is that of Miracles; from which prophecies are by no means to be excluded, which may be consider'd as one sort of Miracles: They exceed any powers of human nature, and have just the same force in proof as other Miracles have, *viz.* as being supernatural attestations of a divine commission. This therefore being the foundation on which we build, it will be proper to enquire, 1. Whether any Miracles have been really wrought in favour of our Religion? And 2. What force there is in the argument deduc'd from thence?

THE first of these two Questions will farther resolve itself into two other questions.

1. WHETHER the histories from whence we draw our facts are credible?

2. WHETHER the facts there recorded are miraculous?

THE histories we have now in view, are the accounts given us of the life and actions of *Jesus Christ*, contain'd in the *four Gospels*, and of the conduct of the *Apostles*, deliver'd in the *Acts*. In reference to which it will not be disputed by our adversaries, whether there ever was such a person as *Jesus Christ*; — whether he did not claim the title of *Messias*; — whether he did not, under that character, give

out Laws, and institute a Religion; — whether he did not gather a considerable number of followers, from whom he chose some who were principally employ'd by him to propagate his Religion. These points our author lays down as indisputable: So that if the accounts given us concerning the lives and actions of *Christ* and his Apostles, shou'd be thought questionable for some particular reasons, yet the general foundation of them is absolutely unquestionable. To this may be added, that the histories before us are not the forgeries of later ages, but writings of great antiquity, and as old as we Christians pretend they are, may be prov'd in every way which is allow'd to establish the antiquity of any other books. They have approv'd themselves in this respect, to all critical enquirers: And therefore, if our adversaries will, notwithstanding this, question the point, they shou'd tell us *when*, and by *whom* these books were forg'd; or, at least produce some arguments, from the nature and texture of the books themselves, to prove the forgery. Nothing of this kind has yet been done by them, and we are fully perswaded nothing can be done.

WE shou'd observe in the next place, that the persons who wrote these histories were sufficiently qualified for the undertaking; that is, they had all the advantages, which any historians ever had, of knowing whether the matters they related had any sufficient foundation in fact. For they wrote accounts of what is said to have happen'd in their own times; they were natives of, and resided in the very country, where the affairs they relate, were transacted; And, in many particulars, they affirm what they were themselves witnesses to. In such circumstances

stances as these, they must either be fully assur'd concerning what they wrote, or<sup>e</sup> have been guilty of such negligence, as cannot be imputed to any serious and considering man. So far as this goes, *few* writers have ever equal'd them, and *none* exceeded them. But there are several other circumstances of singular advantage in their favour.

WE must observe then, that as men, they were govern'd by the common principles of human nature; and consequently were under the same influences of hope and fear as other men are. Can it then be suppos'd they would either contrive or concur in an imposture, without any apparent advantage? Could they hope to better their condition this way, whilst all power was in the hands of their adversaries, and which, they knew, would be employ'd against them in full rigour? Were they taught by their master to entertain any temporal expectations? On the contrary, did he not tell them plainly, *If they would follow him, they must take up the Cross; — That in this World they must expect Tribulation; and that the Time was coming, when, whosoever killed them, should think he did God Service?* Had not their master himself been murther'd? And could they expect better treatment, whilst they reproach'd the *Jews* with injustice and cruelty in killing him? Nay, were they not in fact *persecuted from city to city?* and were not matters carried against them to such extremities, that but one single person of all the apostles escap'd a violent death? And whence did all this hatred and persecution arise? Why only from hence, that they endeavour'd to support a new Religion by the facts they affirm'd. Could they have been prevail'd with to detect any cheat, or to have

unsaid what they had preach'd, or to have been silent on that head, they might have obtain'd any advantages they could desire. But had this any effect on them? No, they still went on courageously, *and rejoiced that they were counted worthy to suffer for Christ's sake.* Upon this, without mentioning numberless other considerations to the same purpose, we may affirm, that no Writers in any age have ever given equal proofs of sincerity.

THIS point will be farther supported by considering some collateral evidences. To this purpose it may be noted, that as the facts related are said to have been preach'd every where immediately after the ascension of *Christ*, so the histories we are speaking of were written and publish'd in the very same age: to which may be added another circumstance of no inconsiderable moment; namely, that many of the facts are said to have been done publickly, in the presence of numbers, as well enemies as friends. But would any men have been so senseless as to have affirm'd matters of such a nature, and under these circumstances, had there been nothing at all of truth in them? Would they have publish'd to the world such accounts of things at a time and in a place where the falshood might have been easily detected? Or if they had been fools enough to do this, would they have affirm'd that many of these facts were notorious, when it was in the power of numberless people then alive to have contradicted them? Or if they had been so far insatuated as to run this risque, is it possible that *no one* person should ever discover the imposture? Were the *Jews* so very negligent in a point which concern'd their Religion so nearly, and affected the honour of their nation so much?

But

Art. 3. *the Republick of Letters.* 45

But 'tis certain the *Jews* have no accounts which contradict the gospel history. There are no records of any kind to oppose it; so that whatever is affirm'd in opposition to this history, is affirm'd by our adversaries without any manner of ground, and is purely the effect of their own unjust suspicions.

'Tis farther worth while to consider, that the very narrations themselves are such as are apt to give them credit, since there is not the least appearance of artifice in them; they are plain and simple, and the accounts such as might be expected to be given of real facts by honest and well-meaning men. There are four different writers of the history of *Christ*; these have varied somewhat from each other, and give us accounts which are not exactly the same. But are these differences such as shall impair their credit? Do the main facts related by any one directly overthrow the facts mention'd by another? Is there any other difference between them, than would be found in the accounts of any four honest men, who should be examin'd about the same affairs? These very differences, methinks, heighten their credit, and prove that they did not write in concert.

BUT further, if there had been no sufficient foundation for what these writers have affirm'd, they could not possibly have gain'd such credit, and made such a vast number of proselytes. We read, that in a few days after the ascension of *Christ*, the apostles, being *endued with Power from on high*, preach'd *Jesus*, and confirm'd what they preach'd *by signs and wonders*; immediately upon which multitudes were converted. It appears from several following writers, as well *Heathen* as *Christian*, that in a short time the *Christian Religion*

*Religion* spread itself through most Parts of the *Roman* empire; persons of every rank and persuasion embrac'd it; and this, notwithstanding it met with all possible discouragement from the civil power. But whence could this arise? Certainly from the evidence of the things alledg'd. Can we think they never enquir'd about these matters? Or that they gave into this belief without any sufficient assurance about them? This must have been more extraordinary than the very miracles they believ'd. In short, *had this Counsel, or this Work been of Men, it must have come to nought; but because it was of God, therefore no human Force could overthrow it.*

THIS leads to the next question our author propos'd to consider, *viz.* Whether the facts recorded in these histories were truly and properly miraculous? Now miracles are supernatural effects, that is, such as being above the natural powers of any visible agents, or evidently not produced by them, are contrary to the general laws of God's acting upon matter, or at least cannot be accounted for by any composition or result of those laws.

It would be endless to insist distinctly on each of those extraordinary facts which are represented in the gospel; 'twill be sufficient to note in general, that all manner of diseases, even the most inveterate, were cur'd instantly, by a touch, by a word's speaking, and at a distance; that the dead were rais'd to life; and that on a sudden, men, who had been bred in a low way, and were known to be illiterate, became perfectly acquainted with all kind of languages. Facts of these kinds must be allow'd to be miraculous, if they are free from all suspicion of cheat, and shewn to be unaccountable by any natural powers.

IF



IF there was any thing of cheat in the case, then from the very nature of the thing, there must have been a great number of accomplices. The Disciples doubtless were concern'd; the persons on whom these facts are said to have been wrought, must likewise have been consenting; and, when we consider, that many of the diseases, said to have been cur'd, were inveterate and notorious, we must farther suppose no small party among the spectators to have combin'd together to carry on the imposture. Had things of this kind been done in one place only, they might have been accounted for more easily; but forasmuch as *Jesus Christ* travell'd about from place to place, *healing the sick, and casting out devils*, there cou'd be no deceit, without supposing that the plot was carry'd on at once in almost all parts of *Judea*. But is this credible? Cou'd a person of low education form a design so vast, or conduct it so successfully? Is it conceivable that a man without wealth, power, or interest, cou'd seduce so vast a number in almost every city? Or, if this might have been, Is it credible that not one of these accomplices shou'd ever betray the cheat? We must therefore conclude, there was no deceit in accomplishing these facts, because, from the circumstances of things there cou'd be none.

As little difficulty will there be in proving that these works were strictly supernatural. 'Tis very plain, that they cou'd not be wrought by any mere human skill or power. If diseases may be heal'd this way, yet this cannot be done in an instant; it cannot be done without the use of suitable means, much less without the use of any means at all: no natural agents can work at a distance; nor can effects of this kind be produc'd

produc'd merely by a command. The dead cannot be rais'd to life by those who are unable to bestow life; nor, can men of themselves speak languages they never learn'd, and perhaps scarce ever heard before. These things are too evident to need enlargement. Every effect requires some cause proportionable to it; and that which cannot be produc'd in a natural way, must be miraculous and supernatural.

As to the case of diseases being cur'd in an instant, if it be urg'd, that this might possibly happen by some lucky coincidence of natural causes, of which we know nothing. Very well; but then how came our Saviour and his Apostles to apply with frequent success this coincidence of causes to their own proper purposes? How came they to repeat this so often, and to succeed constantly? To say, *Be thou heal'd*, and to have the effect succeed immediately, where the several circumstances conducing to it are unknown, is itself a miracle of the highest nature.

THE last thing our author proposes to enquire, is, what force there is in the argument deduc'd from hence in favour of our Religion? But this one wou'd think cou'd be no matter of enquiry. For if the facts themselves be supernatural, the Religion confirm'd by them must be so likewise. The conclusion is plain, and hardly capable of being render'd plainer by any manner of representation. This hath been allow'd by sober men in all former ages; who, tho' they have question'd, in many cases, the reality of the facts, have thought, if this be once admitted, the consequence deduc'd from it must be certain. But it is objected, that as there is no necessary connexion between Miracles and Truths, so we can-

cannot conclude the truth of a Religion from the Miracles alledg'd for it. But to this it is answer'd; That though Miracles of themselves are indeed no more than evidences of a supernatural power; yet when they are wrought at the instance of men, and apply'd by them as evidences of a supernatural commission, they carry with them the nature of seals, and are properly the confirmation of that authority they are alledg'd to support. Let us then suppose a person claiming such an authority as commission'd by a supernatural power: To support this claim, Miracles are wrought, that is, Works which argue the interposition of such a power; what can we conclude but the reality of a commission deriv'd from him who wrought these Miracles? The consequence is plain; if the person who wrought them had a right to our submission, the person on whose account they were wrought must have it likewise.

BUT it is further objected, that Miracles may be wrought as well by evil beings as good, and consequently alledg'd as well to confirm an imposture, as a truth: If so, how shall we distinguish from what cause these Miracles proceed? and yet, without this, all arguments drawn from Miracles must be precarious.

IN reply to this, our ingenious author observes, there are two methods serviceable; in the proper use of which, he says, men cannot easily miscarry.

I. THE nature of the Doctrines which Miracles are alledg'd to confirm, must be consider'd; because if these are inconsistent with any certain and known truths, they are incapable of proof: No Miracles can, in such a case, be of any force; and therefore if such are really wrought,  
we

we must conclude that they do not proceed from the God of Truth, but from the Author of Lyes.

BUT over and above all this, it shou'd be further enquir'd,

2. WHETHER the Miracles wrought, are oppos'd by any other Miracles alledg'd to prove the contrary; and if they are, then it shou'd be consider'd on which side there is the greatest evidence of power? The case of *Moses* and the Magicians determines the point clearly: The pretensions on both sides were to be try'd by Miracles, that is, by instances of supernatural power. These were alledg'd by both as evidence: It is plain therefore that the most extraordinary instances were the strongest evidence: The Magicians allow'd it, and confess'd the finger of God.

BUT if the Miracles in this case, wrought to confirm a commission, are unoppos'd by any other Miracles, then we may conclude safely, that they are, and must be, in some sense from God; they must be wrought, either by his own immediate power, or (which amounts to much the same) by his appointment. This must be concluded from the essential perfections of the divine nature. They are instances of supernatural power; and therefore being urg'd to confirm a divine authority, wou'd never have been permitted by God, had the person who alledg'd them no authority, and were there no other means whereby the fraud might be detected. We deny not, continues our author, but there may be powers in several created beings of working Miracles; and in what instances God may permit them to exercise these powers, we cannot say precisely: Yet, this we may be bold to affirm

affirm, That he will not suffer them to interpose to the prejudice of his own authority, because it is inconsistent with his wisdom; nor to delude mankind unavoidably in the most important affairs, because it is irreconcilable with his goodness.

UPON the whole then, concludes our author; if the Gospel histories are faithfull records; if the facts there recorded were real facts, and not mere illusions; if they were properly miraculous, and alledg'd to support the divine authority of our Religion; if in this Religion there are no articles incapable of being prov'd, that is, inconsistent with any of the certain conclusions of Reason; and if, lastly, the Miracles wrought to confirm this Religion have never been oppos'd by greater, nor, indeed, by any Miracles at all, then we must conclude, that this Religion is really from God.



#### A R T I C L E IV.

HOMERI Ilias Græcè & Latinè cum  
Annotationibus Samuelis Clarke S. T. P.  
nuper defuncti. Vol. II. Edidit atque  
imperfecta supplevit Samuel Clarke  
Filius, S. R. S. Londini; Typis Guliel.  
Botham, Impensis Jacobi & Johannis  
Knapton in Cœmeterio D. Pauli. 1732.

That

That is,

HOMER'S *Iliad*, in Greek and Latin; with the Annotations of Dr. Samuel Clarke, lately deceas'd. Vol. II. Completed and Publish'd by his Son Samuel Clarke, Fellow of the Royal Society. London: Printed by William Botham, for James and John Knapton in St. Paul's Church-yard. 1732. in 4to. pagg. 370.

THE Reverend and Learned Dr. *Samuel Clarke*, having undertaken a new edition of *Homer's ILIAD* for the use of the Duke of Cumberland, publish'd the first Volume, containing the first twelve Books, in the year 1729; but dying before the whole was compleated, his Son Mr. *Samuel Clarke*, that what his Father had done might not be lost, has supplied the remainder himself, and now publish'd the second Volume, containing the other twelve Books of that Work.

MR. *Clarke* informs us, that his Father had finish'd his annotations on the three first of the twelve last Books of the *Iliad*, and had carried them on to the three hundred and fifty ninth Verse of the fourth Book; but that he had revis'd the Original Text and *Latin* Translation as far as the five hundred and tenth Verse of the same Book: And herein our Editor has been scrupulously careful to go exactly according to the Doctor's Manuscript.

THE

THE *Text* which our Editor has follow'd, is that of *Barnes*, or of some ancient edition, without any corrections of his own.

As to the *Version*, he tells us, he has generally follow'd that of the *Wetstenian* Edition; tho' he has, in some places, alter'd it; either where the sense requir'd it, or where the former emendations made by the Doctor, seem'd to direct him to do so.

IN Mr. *Clarke's* Edition of this second Volume, he has added very few Notes of his own; what there are, he has either taken from those which the Doctor wrote on the sixteen first Books, or else they are such as he left behind him, written here and there in the margin, on all the remaining Books of this Work.

OUR Editor has given us, in several places, various Readings, taken from the *Harleyan*, and some *Italian* Copies; and has likewise added two *Indexes*, the latter of which, containing what is most remarkable in the *Iliad*, is, for the most part, taken from the *Wetstenian* Edition.



## ARTICLE V.

PRACTICAL *Rules of Diet in the various Constitutions and Diseases of human Bodies.* By John Arbuthnot, M.D. Fellow of the College of Physicians, and of the Royal Society. London: JULY 1732. D

don: Printed for Jacob Tonson in the Strand. 1732. in 8vo. yagg. 187.

THE learned and ingenious Dr. Arbuthnot, having some time ago publish'd *An Essay concerning the Nature of Aliments, and the choice of them, &c.* has added this, by way of supplement, or as a *second* part of that Work; and what he says of it himself is this, *That tho' it be less accurate, it may perhaps be more useful than the first, it being much such a work as an Almanac, of publick benefit.*

It is to be observ'd, that this performance is of greater extent and latitude, than what the title of it promises; for though the Doctor has thought fit to call it only *Practical Rules of Diet*; yet whoever reads it will find, that in many, if not most diseases, besides the *Causes* and *Diagnosicks*, he has often given us the *Method of Cure* by *Medicine* as well as *Diet*. However so far as we shall give an account of it, shall relate to Diet only.

THIS Work consists of four Parts. 1. An account of the different qualities and effects of Alimentary Substances. 2. Rules of Diet in the different Constitutions of human Bodies. 3. Rules of Diet in acute and inflammatory Diseases. 4. Rules of Diet in Chronical Diseases.

## I. OF THE DIFFERENT QUALITIES AND EFFECTS OF ALIMENTARY SUBSTANCES.

### 1. *Alimentary Substances austere and astringent, are,*

SUCH as contain an acid essential salt, combin'd with earth and very little oil; as several  
sorts



Art. 5. *the Republick of Letters.* 55

sorts of *Plumbs*, and some *Pears*, distinguishable by their rough styptick taste: likewise *Quinces*, *Pomegranates*, *Barberries*, *Medlars*, *Cornelian Cherries*, *Sorrel Purslain*, *Burnet*, *Tamarinds*, *Capers*, all *Pickles*, especially *Sampshire*; *Wines*, known by their rough and austere taste, all *acidulated* and *chalybeat Waters*, *strong Waters* or *spirituous Liquors*.

2. *Alimentary Substances softening and relaxing,*  
*are,*

THE juices of most sorts of ripe fruits, as *Cherries*, *Strawberries*, *Oranges*, *Citrons*, *Apples*, *Pears*, *Peaches*, *sweet Plumbs*, *Mulberries*, *Apricocks*, *Gooseberries*, *Currants*, *Grapes*, *Figs*, *Melons*, *Pompions*, *Gourds*, *Cucumbers*, *Cole*, *Cabbage*, *Coleworts*, *Lettuce*, *Cichory*, *Dandelion*, *Spinage*, *Beets*, *Carrots*, *Parasnips*, *Skirrets*, *Scorzonera*, *Goatsbeard*, *Barley*, *Rice*, *Mays*, *Wheat*, *Oats*, *Millet*, *Panick*, *Pease*, *Beans*, *Kidney-Beans*, *Cream*, *Butter*, and *Marrow*.

OF all drinks, *Whey* is the most relaxing; so are warm *Water*, and decoctions of mealy substances, and *Panadas*, or Bread boil'd in *Water*.

3. *Diluting Substances are,*

*Water* and *watery Liquors*, without any saline substance; decoctions of *mealy Substances*, *Roots* and *Gellies* of garden fruits, and *Honey* most of all vegetable substances.

4. *Anti-acid, or contrary to Acidity or Sourness,*  
*are,*

ALL *Animal Diet* in general, especially *Flesh* *roasted*, tho' not so easy of digestion as *boil'd*.

Such *Animals* as feed on others have this quality stronger than those that feed on acid vegetables; such are most *Fishes*, all *Birds* which feed upon *Worms* and *Insects*, several kinds of *Water-Fowl*, *Woodcocks*, *Snipes*, &c. *Eggs*, which are perhaps the highest, most nourishing and exalted of all animal food, and most indigestible. *Shell-Fish*, all the *Cole* or *Cabbage* kind, *Asparagus*, *Parsley*, *Celery*, *Garlick*, *Rockambole*, *Onions*, *Shalot*, *Leeks*, *Cresses*, *Radishes*, *Horse-Radishes*, *Mustard*, *Dilse*, *Carrots*, *Turnips*, *Parsnips*, *Nettles*, *Walnuts*, *Hazle-Nuts*, *Chestnuts*, *Almonds*, *Pistachos*, *Olives*, *Truffles*, *Morelles*, *Earth-Nuts*, *Potatoes*, and *Mushrooms*. *Acidity* is likewise cur'd by diluting; therefore *Water* is an *Anti-acid*.

5. *Acid Substances, are,*

MOST *Garden Fruits*, fermented *Liquors*, small *Wines* with little *Oil* and much *Tartar*, *Vinegar*, sour *Milk*, *Butter-Milk*, several *Plants* known by their taste, as *Sorrel*, &c.

6. *Those things which resolve glutinous and fat Substances, are,*

*Spices*, as *Cinnamon*, *Mace*, *Nutmeg*, *Gloves*, *Ginger*, *Pepper*. All *Spices* are bad for *Melancholy* people. *Thyme*, *Savory*, *Marjoram*, *Rosemary*, *Mint*, *Orange* and *Limon-Peel*, *Fennel*, *Chervil*. All *Soaps* and *Soapy Substances*, and consequently ripe *Fruits*, and the juices of pungent and aromatical *Plants*.

7. *Sub-*

7. *Substances stimulating, are,*

ALL such as are mention'd in the foregoing Article, and all fermented *Spirits*.

8. *What renders the Blood acrimonious or sharp.*

AN *acid Acrimony* is produc'd from vegetables lying long in the Stomach; no animal substance produceth acidity, except Milk.

*Alkaline Acrimony* is produced by essential salts of vegetables, of which sort are *Sugar, Manna, Honey*. It is likewise produced by all vegetables which abound with a pungent volatile Salt and Oil, as *Mustard, Garlick, Onions, Horse-radish, Cresses*; and by all Spices.

9. *Abaters of Acrimony or Sharpness, are,*

EXPRESS'D Oils of ripe *Vegetables*, and all preparations of such, as of Almonds, Pistachos, and other Nuts. Emulsions of the Seeds of Barley, Oats, and Decoctions of farinaceous Legumes, as Pease, Beans, &c. Native animal Oils, as *Fat, Cream, Butter, Marrow, Jellies, Broths* of animal substances not high season'd, *Hartsborn*; acid substances in respect of alkaline, and alkaline in respect of acid.

FERMENTED burning Spirits subdue acidity, and are very often a present remedy, when the Stomach is affected with it.

10. *Coagulators of the Humours, are,*

ALL *Vegetables* which make a black or purple Tincture with the vitriol of Mars, such as Galls do. Juices of unripe Vegetables, and the Juices of all austere Vegetables which coagulate

the Spittle. All fermented burning *Spirits* have this quality in a strong degree.

11. *Things which accelerate the motion of the Blood, are,*

ALL stimulating, diluting, and attenuating Substances.

12. *Those things which increase Milk, are,*

SUCH as generate quickly a great quantity of *Chyle*, as thin Broths, Ptisanes of Barley or Oatmeal, Panadas; but nothing more than Milk with Salt and Sugar; likewise Cream, if the Milk be not too thick, and Malt-drink, not strong or stale. Eating much *Flesh* abates Milk.

13. *Substances expectorating are,*

SUCH as cleanse and open, as mild vegetable Oils, such as that of Almonds, Olives; Soapy Substances, especially Honey; Emulsions of farinaceous Substances, Decoctions of emollient Vegetables, Sugar.

14. *Lenitive or Laxative of the Belly, are,*

ANIMAL Oils, fresh Butter, Cream, Marrow, fat Broths, especially of those parts about the Mesentery; Livers of Animals, because of the Bile which they contain; the express'd Oil of mild Vegetables, as Olives, Almonds, Pittachos, and the Fruits themselves; all oily and mild Fruits, as Figs; Decoctions of mealy Vegetables, these lubricate the Intestines; some saponaceous Substances which stimulate gently, as Honey, Hydromel, or boil'd Honey and Water, and

and even Sugar itself, especially unrefin'd. Watery Substances are likewise *lenitive*; even common Water or Whey, four Milks and Butter-Milks have the same effect; so has even new Milk, especially Asses Milk, when it sours in the Stomach; and Whey turn'd sour will purge strongly. Jellies made of the solid parts of Animals contain a sort of ammoniacal Salt; shell Fish, as Oysters, the same, by which they are lenitive; most Garden-Fruits, by the Salts which they contain, produce the same effect; some of them, as Grapes, will throw such as take them immoderately into a *Cholera Morbus*, or incurable *Diarrheas*. The express'd Juice of several Vegetables, because of their essential Salts stimulate the Bowels. All fossil Salts, as Sea-Salt, Rock-Salt, &c. have this quality.

15. *Substances Diuretick, are,*

*Decoctions, Emulsions, Oils of emollient Vegetables*, such relax and lubricate the Urinary Passages.

*Diluents*, as Water, Whey, Tea, small Ale without Hops.

*Substances stimulating*, by which quality all Salts whatsoever are Diuretick.

*Soaps* which resolve solid Substances, any Salt, Oil, Salads of pungent Herbs, with Oil of Olives, and Vinegar, are diuretick. By this saline quality, the Juices of Shell-Fish, of Oysters, Muscles, Crabs, Crawfish, and the Soopes made of them, are diuretick. Vegetables, which have little Oil, and a great quantity of essential Salt, are diuretick, as Parsley, Celery, Borrel, Chervil, Eringo. Vegetables which are aromatick and balsamick, as Saffron, Asparagus, Nutmeg,

Nutmeg, have some specifick quality of this kind. All *anodyne* Substances which take off Spasms and Contractions of the Membranous Parts, and all which subdue any particular Acrimony, are diuretick.

16. *Substances Sudorifick, are,*

ALL such as relax the Vessels of the Skin, by which quality many things which are diuretick, are also sudorifick; warm Water and Honey, Barley-water, &c. operate thus. Such things likewise as dissolve and dilute the Blood, thus cold Water. Water, Vinegar and Honey is a most excellent sudorifick us'd by *Hippocrates*; 'tis more effectual, the Doctor says, with a little Mace added to it. All Cordials, Spices, thin and sharp Wines, and Juice of Limons have this effect.

17. *Diaphoreticks, or promoters of Perspiration, are,*

ALL such things as help the Organs of Digestion; because the attenuation of the Aliment makes it perspirable. All Substances likewise which stimulate in a small degree. There are also Aliments, that are more or less perspirable: *Mutton* is by experiment found to be the most perspirable of all Animal Food, and Hogs-flesh and Oysters the least. See *Sanctorius*.

18. *Emmenagogues, are,*

ALL Substances Saline and Soapy, that is, consisting of Salt and Oil; likewise all such as stimulate and promote the excretion of the Blood; especially some of the Plants which  
abound

**Art. 5. *the Republick of Letters.* 61**

abound with a pungent Salt, and a high exalted Oil, as those us'd in seasoning Aliment, as Savoury, Thyme, Marjoram, Pennyroyal, &c.

**19. *Heat is produc'd in Animal Bodies,***

By whatever increaseth the velocity of the Blood, by stimulating, as all spirituous fermented Liquors. In Consumptions and Atrophies, the Liquids are exhausted, and the sides of the canals collapse, therefore the attrition is encreas'd, and consequently heat.

**20. *Cold is produc'd in Animal Bodies,***

By whatsoever diminisheth the projectile motion of the Blood, by weakening the force of any *Stimulus*; therefore diluting things are cooling, as Whey, Water, Milk and Water, both as they abate Acrimony, and relax the Vessels. Nitres likewise, and those Vegetables which have nitrous Salts in them, cool.

WHAT is contrary to any particular Acrimony, as alkaline substances in respect to acid, and acid substances in respect of alkaline; and soapy substances, if the heat proceeds from an oily or viscous cause.

**21. *Cephalicks are,***

SUCH things as attenuate the fluids, which circulate through the capillary vessels of the brain, and abound with a volatile Oil, Salt, and Spirit, and are commonly known by a grateful flavour and odour, as Marjoram, Balm, Sage, Rosemary.

**22. *Cor-***

22. *Cordial,*

ARE all such things as increase and facilitate the animal or natural motions, the power of moving the muscles, or circulating the fluids; such are commonly meats and drinks of easy digestion, nourishing, of a flavour grateful to most palates. Such things likewise are cordial, as stimulate and excite the spirits, as Spices and Vegetables which abound with a volatile Salt, Oil, and Spirit.

23. *Carminative or Expellers of Wind.*

WIND is elastick and rarify'd, pent up in some vessel of the body, which by its expansion creates a tension or convulsion in that part. Every thing therefore that takes off that convulsion is properly speaking carminative. For this reason, what relaxeth so as the elastick air may escape, as warm Water drank plentifully, and all things which abate pain, and those things which abound with volatile oily Salts, are carminative.

As those Spasms are often occasion'd by some acrimonious Substance which constringeth the Fibres of the affected part, whatever is contrary to that particular Acrimony, is carminative.

24. *Anthelmintick, or contrary to Worms, are,*

OILS of all kinds, Hartshorn powder'd, and Honey taken upon an empty stomach, or after some gentle purging medicine.

THOSE things likewise are anthelmintick, which expel worms out of the body, of which kind there are several Alimentary Substances.

25. *Anodyne,*



25. *Anodyne, or Abaters of Pain, are,*

SUCH things as relax the tension of the affected nervous fibres, as decoctions of emollient substances; those things which attenuate and remove the obstruction, or destroy the particular Acrimony which occasions the pain, or what deadens the sensation of the brain by procuring sleep; some alimentary substances are endued with this quality, as Saffron, Lettuce, Cichory, Wine, and inflammable Spirits.

THIS part of his Work, which our author calls a sort of *a Compendious Alimentary Dispensatory*, makes it unnecessary in the following rules to repeat constantly the same things, it being sufficient to mention the intention or design to be pursued in the Diet.

## II. RULES OF DIET IN THE DIFFERENT CONSTITUTIONS OF HUMAN BODIES.

### *Rules of Diet in lax and weak Fibres.*

PALENESS, a weak pulse, palpitations of the heart, flabby and slack flesh, laziness, lassitude, bloatedness, scorbutical spots, are symptoms of weak fibres.

SUCH persons therefore as are of this constitution ought to avoid all substances that are viscous and hard of digestion. They shou'd take Aliment frequently, in small quantities, nourishing, and of easy digestion, such as Milk, Broths and Jellies of Flesh-meat, Panadas, &c. Their Drinks ought to be austere Wines mix'd with Water, or any Wine mix'd with Chalybeat-water;

water; and they shou'd use, in their Aliment, styptick austere Vegetables, such as are enumerated, N°. 1. as far as their stomachs can bear them.

*Rules of Diet in too strong and springy Fibres.*

A Body hard, dry, scraggy, hairy, warm, with firm and rigid muscles, a strong pulse, activity and promptness in animal actions, are signs of strong, rigid and elastick fibres. Persons of such a constitution ought to avoid the diet proper in the contrary state. Their nourishment ought to be emollient and cooling, the Pulps, Juices, Jellies, Mucilages and Decoctions of Vegetables mention'd, N°. 2. Animal Oils, and all things which relax and increase fat, avoiding all things season'd with Spice and Salt. Their drink ought to be Water, Barley-Water, Whey; and they shou'd especially avoid fermented Spirits, which are extremely hurtful to such constitutions.

*Rules of Diet in Plethorick Constitutions.*

THE signs of a plethorick constitution, or of such as abound with laudable animal fluids, are evident. The causes of it are a good stomach, nourishing diet, a good digestion, little exercise, much sleep, and suppression of usual evacuations, especially perspiration; therefore the avoiding these, and inducing their contraries, are the proper cure. Persons of this constitution ought to avoid all oily and nourishing substances; watery Vegetables, as being less nourishing than animal Diet are proper; and Fish rather than Flesh: In a *Lent* Diet people commonly fall away.

*Rules*

*Rules of Diet in Sanguine Constitutions.*

SUCH are known by their complexion, or colour of their countenance and skin: for them acid substances N°. 5. especially Vinegar, are useful; the copious use of which brings paleness. They ought to avoid the copious use of all things that abound with an acrimonious Salt and high exalted Oil; as Mustard, Onions, Garlick, Leeks, the Herbs us'd in seasoning, mention'd N°. 6. and in general, all Spices.

*Rules of Diet in Constitutions subject to acidity.*

SOUR belchings, a craving appetite, colical pains, dry gripes, change of the colour of the bile from yellow towards green, a sour smell in the excrements and sweat, paleness of the skin, lowness of the pulse, and some sort of eruptions on the skin, are the common signs of such a constitution. Such ought to abstain from the copious use of acid alimentary substances, mention'd N°. 5. they ought not to eat much Bread, nor take great quantities of mealy Substances, nor drink much of fermented Liquors, especially sour and thin Wines. - Their Diet ought to be rather of animal substances than vegetable. The Flesh of those animals which live upon other animals is most anti-acid, as several Birds and Water-Fowl; though those are offensive to the stomach sometimes, by reason of their oiliness. Vegetable and Animal Oils are often agreeable to such stomachs, as Almonds, Pistachos, Cream, Butter, Marrow. Their Diet ought to consist chiefly of substances mention'd N°. 4.

WATER, or Wine not sour or thin is their proper drink.

*Rules*

*Rules of Diet in Constitutions abounding with a spontaneous Alkali.*

THIS constitution is more natural to human bodies, because all animal substances are alkalescent.

HEAT, thirst, hot nidorose belchings, foulness of the tongue and palate, a bitter and hot taste in the mouth, sickness, loathing, bilious vomitings, stools with a cadaverous smell, pains in the belly, with heat, are symptoms of an alkaline state of the humours in the stomach and bowels.

SUCH a state disposeth the humours of the whole body to heat, inflammations, and putrefaction, hinders nutrition, and often causes eruptions on the skin, dark, livid, lead-colour'd and gangrenous, and what is commonly call'd the hot scurvy.

SUCH constitutions ought to avoid alkaline substances, mention'd N<sup>o</sup>. 4. viz. an animal diet, especially Fat, Spices, and all Vegetables which abound with an acrimonious Salt and high exalted Oil, and the copious use of Salts in general. Sea-Salt and Rock-Salt, tho' they are of a mixt nature, rather increase the disease; Salt-petre is the most cooling and proper.

THEY ought to use plentifully the acid substances, mention'd N<sup>o</sup>. 5. to live much upon Aliments made of Grains, or mealy Substances, to eat much Bread, and season much with Vinegar. Thin Wines, Wine mix'd with Water, Water with Juice of Limon, and especially Milk and Water, are proper drinks.

THOSE who feel no inconvenience in taking acids, ought to take them plentifully; they ought

**Art. 5. *the Republick of Letters.* 67**

ought likewise to use liquid, rather than solid Aliment.

PLETHORICK constitutions are subject to fall into this alkaline state of the fluids, which is more dangerous than that which proceeds from acidity. For the bile, which in this case abounds, is the strongest anti-acid; and, when highly exalted and acrimonious, is capable of producing all the dreadful symptoms of malignant and pestilential fevers, and paves the way to many other dangerous and fatal diseases.

*Rules of Diet in phlegmatick Constitutions.*

SICKNESS of the stomach, a sense of fulness without eating, crudities or meat remaining in the stomach undigested, dejection of appetite, wind coming upwards, but especially tough slegm frequently rejected by vomiting, inflations and tumours of the belly, (sometimes short breath) and paleness, are signs of a phlegmatick constitution. When a child grows pale, and his belly swells, as happens to those that are sickety, there is certainly tough phlegm in the intestines, which commonly shuts up the mouths of the lacteals, and hinders the nourishment from passing. Persons of such constitutions ought to avoid mealy substances unfermented, unripe fruits, and all viscous nourishment.

THEIR diet ought to be alkalescent, of substances mention'd N<sup>o</sup>. 4. because whatever brings them into an alkaline state, is a proper cure for the disease. Therefore soapy substances which consist of a pungent Salt and volatile Oil, Spices, Salt, Garlick, Onions, Leeks, and the warm Vegetables us'd in seasoning, Thyme, Rosemary, Savoury, Basil, Marjoram, and in  
general

general every thing which exalts the bile; for bilious and phlegmatick constitutions are opposite; and even children so diseas'd ought to use a warmer diet, than what seems proper to their age without it.

PHLEGMATICK persons ought to drink fermented liquors and generous Wines, such as put the blood in a vigorous motion. Warm Water dissolveth phlegm, but it relaxeth too much.

*Rules of Diet in too great a thinness of Blood.*

THIRST, leanness, excess of animal secretions, as of urine, sweat, liquid dejections, too strong a perspiration, are signs and effects of too great thinness of blood.

FOR such, the diet prescrib'd in debility or weakness of fibres, is useful; Milk boil'd with grains, especially Rice; rather solid than liquid Aliment; and austere Wine for Drink.

*Rules of Diet in oily or fat Constitutions.*

FAT people ought to eat and sleep little, and use much exercise, in which the cure chiefly consists.

WHATEVER heats moderately, stimulating substances abounding with a pungent acrid Salt, as Mustard, Horse-Radishes, Garlick, Onions, Leeks, Spices, and the aromatick Plants us'd in seasoning, Saffron, Carminative Seeds, Meats high-season'd with Salt, Pepper and Vinegar, are all proper, and dissolve Fat; they have only one inconvenience, that they create thirst, and great quantities of liquids increase the Disease, by diluting and relaxing the Solids. Salt is a great dissolver of Fat.

FAT

Art. 5. *the Republick of Letters.* 69

FAT people ought to avoid oily nourishment; but soaps, which consist of Oil and Salt, are proper, because they are resolvent; therefore Honey, Sugar, and ripe Garden-Fruits are useful.

SOME of the astringent substances, mention'd N<sup>o</sup>. i. are useful, because their fibres are commonly too lax. Whatever promotes perspiration is also useful.

THEIR drink ought to be thin Wines. Coffee and Tea, as they dilate and stimulate moderately, are useful. Great quantities of oily fermented liquors increase Fat; mere Water relaxeth too much: Moist Air is hurtful to fat persons, by relaxing the fibres, and stopping perspiration.

*Rules of Diet in atrabilarian or melancholick Constitutions.*

A tendency to this is known by darkness or lividity of countenance, dryness of the skin; leanness; a quick penetrating genius, a slow pulse and respiration; obstruction of the belly; and too great application to one object.

To such, all things which heat and promote too great perspiration, as all substances which abound with an acrimonious Salt and volatile Oil; are hurtful. Nourishment viscous, and hard of digestion, and nothing more than salted and smok'd Flesh or Fish; in general, every thing that thickens the fluids, or reduces them to a pitchy condition, is hurtful.

ASTRINGENT austere Aliment; mention'd N<sup>o</sup>. i. and austere Wines are likewise hurtful.

DILUTING is beneficial, especially with Water impregnated with some penetrating Salt.

JULY 1732.

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Sub-

Substances which cool, relax the belly, and resolve the Bile; Barley-Water, Whey, ripe Garden-Fruits, emollient Potherbs, especially Lettuce, Cichory, Dandelion, and Honey most of all, are very useful.

THERE is one caution to be observ'd, That the diet ought to be opposite to the particular Acrimony which occasions the disease; for if it proceeds from too great acidity, in such a case an animal diet, Broths made of Flesh-meat and even Eggs, are proper; if the cause be alkaline, the contrary method is useful.

*Rules of Diet in a faulty motion of the Fluids.*

THE blood and other fluids of a human body are often not only peccant in their qualities, but motion, which may be either too slow, too quick, or in some of the vessels totally obstructed.

THOSE who have too slow a circulation, are to be consider'd, as in the case of phlegmatick and fat people; and those who have too quick a circulation are to be consider'd, as in the case of such as are bilious, hot and alkaline; and the respective diets are proper.

IN obstructions of the vessels inflammatory, the aliment ought to be cool, slender, thin, diluting, avoiding the copious use of substances of a saline quality, which stimulate, and consequently may increase the inflammation; unless, in some cases, where there is hopes by volatile salts, to attenuate the fluid, and remove the obstruction, or where the intention is to produce a suppuration: but it is certain, that, any stimulating substance, when it does not remove the obstruction, encreaseth the inflammation.

IN



IN cold tumors, where the intention is to dissipate and attenuate; the diet ought to be diluting and stimulating, consisting of such substances as are of a soapy nature; that is of Salt and Oil.

*Rules of Diet in Wounds.*

THE Aliment of such as have fresh wounds ought to be mild, that is; without stimulating or saline substances, of easy digestion, of such sort as keeps the humours from putrefaction; and renders them oily and balsamick.

WHEN a suppuration is to be procur'd; the Aliment ought to be more copious and warm; because such induceth a putrefaction.

WHEN a sore is healing, the patient is, in some measure, in the case of an infant that is growing, whose aliment ought to be such as lengthens the fibres without rupture; for it is by such an elongation of the fibres, that sores heal: and indeed the surgeon ought to vary the diet of his patient, as he finds the fibres lengthen'd too much, are to flaccid and produce fungus's, or as they harden and produce callosities: In the first case wine and spirituous liquors are useful, in the last hurtful.

Women in childbed are to be reckon'd in the case of persons wounded.

III. *The third part of our Author's Work consists in giving RULES OF DIET IN ACUTE AND INFLAMMATORY DISEASES.*

IT is not consistent with the intended brevity of our design to present the reader with the

Doctor's particular rules in *every acute and inflammatory disorder*; however this may be said in the general, that the Aliment ought for the most part to be cool, slender, thin, and diluting. But forasmuch as *Fevers* are a distemper so universal as well as fatal to mankind, we shall for the publick good, give a brief account of such *Rules of Diet*, as the Doctor lays down to be observ'd in them, as well as in their various symptoms.

*Rigor, Coldness.*

A right regimen during the rigor or cold fit in the beginning of a Fever is, doubtless, as our author says, of great importance, and mistakes of dangerous consequence. A long continued rigor is a sign of a strong disease, and is in itself an approach towards death; and indeed there is no mischief but what may proceed from a rigor of long duration.

IN such rigors, all warm cordials and stimulating substances are improper, and nothing is better than Water, which dilutes and relaxes at the same time, and will sooner terminate the cold fit and throw the patient into a sweat, than the warmest cordial: If a very small quantity of Rhenish Wine be mix'd with the Water, it will be still more effectual.

*Anxieties.*

IN Anxieties which attend Fevers, when the cold fit is over, a warm regimen may be allow'd; and because Anxieties often happen by Spasms from Wind, Spices are useful. Soapy substances, which dissolve the blood, are indicated: Likewise ripe Fruits; some of the lactescent Plants,  
as

as Lettuce, Endive, &c. and especially Honey, have this quality.

*Thirst.*

IN Thirst attending Fevers, liquors shou'd not be drank quite cold, because such do not quench Thirst so well as when they are moderately warm. In this case subacid liquors shou'd be drank plentifully. All Salts increase Thirst, except Nitre. Dulcify'd spirit of Nitre mix'd with Water is very proper in this case; so are Barley-water and emulsions, except in great weakness and flatulencies of the stomach, in which case Water mix'd with a small quantity of Rhenish-wine, is best of all.

*Vomiting.*

DURING this symptom, acid liquors, and even such as are austere and astringent, are indicated, because such strengthen the fibres of the stomach.

VOMITING from a bilious cause is cur'd by subacid liquors; in such a case Water-gruel with Cream of Tartar, Rhenish-wine and Water, Jelly of Currants, Marmalade of Quinces, Sorrel boil'd in Broths well skimm'd from Fat, are beneficial. If the Vomiting proceed from some putrid cause, Salts of all kinds are proper; if it proceed from a phlegmatick cause, Spices and bitter things will relieve.

*Weakness.*

BY weakness here our author understands that impotence of exercising animal motion which attends Fevers, proceeding from too great fulness

in the beginning, and too great inanition in the latter end of the disease. These two causes demand different methods; in the first, emptying and diluting; in the latter, a more plentiful nourishment; the use of Wine diluted with Water, and Spices in small quantities, Jellies, Broths: Viper-broth is both anti-acid and nourishing.

IN debility from a great loss of Blood, Wine, and all Aliment that is easily assimilated or turn'd into Blood, is proper.

### *Heat.*

IN this case our author prescribes watery liquors for drink, not cold, but tepid; subacid, as Jelly of currants dissolv'd in tepid watery liquors; decoctions of mealy substances acidulated, substances anodyne, substances which dissolve concretions, as Sugar, Honey, and the simple Oxymel often us'd by *Hippocrates*, plentiful diluting, and restoring as much Water to the blood, as is dissipated by the heat; likewise all demulcent and relaxing substances, avoiding all things that are stimulating and styptick, because they encrease the force of the solid parts.

### *Delirium.*

HERE our author directs relaxing by emollient and watery substances both in drink and clysters, especially Barley-cream, and Barley-gruel.

### *Coma or Sleepiness.*

OLD men are subject to Comas by the tenacity of the fluids circulating in the brain, which  
be-

being resolv'd by the Fever, obstruct the small canals of the brain; in young people this symptom commonly proceeds from fulness, and is best cur'd by letting blood, and relaxing the belly. If it proceeds from a glutinous Oil, it ought to be attempted to be resolv'd by Water, nitrous Salts, Soaps, and subacid liquors.

*Watchfulness.*

AGAINST this ill-boding symptom, a moist softening diet is recommended; all preparations of Barley, emulsions of Poppy-Seeds and Almonds, Aliment of some lactescent plants, especially Lettuces, Decoctions of Scorzonera Roots, Almond Cream, and what is call'd winter Flummery us'd as Aliment, likewise Tea made of Cowslip-flowers.

*Convulsions.*

IT is of the utmost importance to know the cause and seat of this disease, which are often obscure. If they proceed from the stomach, such Aliments as are contrary to the particular Acrimony, whether acid, alkaline, or oily, will be useful. If from something impacted in the brain, warm, volatile, and spicy substances will increase the disease; in that case, substances which relax and dilute, are proper, especially such as open the belly.

*Violent Sweats.*

THESE proceed from a laxity of the vessels, and too vehement a circulation of the blood.

IN profuse Sweats, care shou'd always, be taken, by diluting, to restore the liquid which

the blood loseth, and to use a diet moderately astringent. Wine, Spices and spirituous Liquors have often a good effect: spirituous liquors thicken the fluids. Sage is a good remedy in the case of profuse Sweats.

*Diarrhæa, or Looseness.*

THIS often proves a dangerous and fatal symptom in Fevers; attention therefore is to be given to the cause of it; if it proceeds from acidity, it is to be cur'd by anti-acids; but, as in Fevers, the cause is more frequently alkaline and bilious, acid or sour things resolve; and oily substances, by blasting the Acrimony, will do good in Diarrhæas. Diarrhæas arising from quantities of fruit are often cur'd by emulsions. Solid and dry Aliment, generally speaking is preferable to liquid.

*Inflammatory Eruptions.*

IN all these of any kind whatsoever, as Small-pox, Measles, Scarlet Fever, Purples, the intention ought to be to avoid strong sudorificks, to use cooling and temperate diluents, and that the diet be cool; for which reason the moderate use of acids, as Juice of Limon, is indicated.

OUR author assures us, that a due attention to the few rules above mention'd will prove very successful in the cure of most Fevers.

AN *Ephamera*, or Fever of one day, he says, is cur'd by abstinence, rest and diluting.

IN a *Causus* or burning Fever, he directs that the Aliment ought to be light, of farinaceous Vegetables, as Water-gruel, preparations of Barley, Rice boil'd in Whey; roasted Apples in  
the

Art. 6. *the Republick of Letters.* 77

the progress of the distemper, a little toasted Bread with Rhenish-wine and Water, and Jelly of Currants. The drink ought to be cool, mild, subacid, tepid, given in moderate quantities, and often, as Water with juice of Limon or Tamarinds.

IN intermitting Fevers, between the Paroxysms, our author recommends such substances, as temper, correct and subdue the bilious alkali, as acid substances, nitrous Salts, small thin Wines with Water, Chicken Broth with juice of Limons, Wines with bitters infus'd, Cichory, and Dandelion.

IV. *As to the fourth and last part of this work, containing PRACTICAL RULES OF DIET IN CHRONICAL DISEASES, which must of necessity vary according to the different cause and nature of each Disease, we refer the curious reader to the work itself.*



A R T I C L E VI.

*State of Learning.*

P A R I S.

1. **T**H E R E have been lately publish'd here, *Histoire ancienne des Egyptiens, des Carthaginois, des Assyriens, des Babylontens, des Medes, des Perses, des Macedoniens & des Grecs. Par M. Rollin. Tome second en 8vo.*

2. *Histoire*  
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3. *Observations Mathematiques, Astronomiques, Geographiques, Chronologiques & Physiques tirées des anciens Livres Chinois, ou faites nouvellement aux Indes, à la Chine & ailleurs, par les Peres de la Compagnie de Jesus, redigées & publiées par le R. Pere Etienne Souciet. In 4to. The first Volume of this Work was publish'd in the year 1729.*

### H A M B U R G H.

**J**O. Christophori Wolfii *Curae philologicae & criticae in IV. priores S. Pauli Epistolas; in quibus integritati contextus graeci consulitur, Sensus Verborum ex praesidiis exegetecis illustratur, &c. Accedit Appendicis loco Examen locorum aliquot Paulinorum, &c. In 4to.*

### D R E S D E N.

**E**Mbryologia Historico-medica; hoc est Infantis humani Consideratio Physico-medico-forensis; quâ ejusdem in utero Nutritio, formatio, sanguinis Circulatio, vitalitas seu animatio, respiratio & Morbi; deinde ipsius ex utero egressus præmaturus & serotinus, imprimis partus legitimus, & circa eundem occurrentia, verbi gratia, partus difficilis, post Matris mortem, numerosus & multiplex, tam puellarum quam vetularum, item per insolitas vias; & planè insolitus; porro varia symptomata. c. g. Uteri



**Art. 6. the Republick of Letters. 79**

*Uteri prolapsus, ejusque inversio & refectio; denique partus Cæsareus & suppositivus, cum puerperarum tortura, raris Observationibus exhibentur. A. D. Martino Schurigio, Physico Dresdensi. In 4to.*

**N U R E M B E R G.**

**S**amuelis Stryckii J<sup>C</sup> consummatissimi Annotationes succinctæ in Johannis Schilteri Institutiones Juris Canonici, ad Ecclesiæ veteris & hodiernæ statum accommodatæ; in quibus multa rationibus & exemplis illustrantur, obscura declarantur, atque Dubia resolvuntur. In 8vo.

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1. **P**hilosophia Hæresium Obex. Authore Christoph. Gottl. Joschero, Professore Lipsiensi. In 4to.

2. *Discursus Historico-juridicus de die ac Nocte nuptiali; publici Juris factus à Conrad. Philip. Hoffmanno J. U. D. & S. M. R. P. Consul. In 4to.*

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THE  
Present State  
OF THE  
REPUBLICK  
OF  
LETTERS.

For *August*, 1732.

VOL. X.

— *Fungar vice cotis, acutum*  
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# A TABLE of the ARTICLES

For AUGUST 1732.

ART. VII. **R**evelation examin'd with Candor, &c. Page 86

VIII. The Lives of the *Roman* Poets. By *L. Crusius* late of *St. John's College Cambridge*. 102

IX. A Treatise of the Animal Economy. By *Bryan Robinson, M. D.* 132

X. Philosophical Transactions for the Months of *January, February and March, 1731.* N°. 422. 147

XI. *State of Learning,* 154

*P A R I S,* *ibid.*

*H A G U E,* *ibid.*

*L E I P.*

84 *A TABLE of the ARTICLES.*

*LEIPSICK,* 154

*FRANKFORT* and *LEIPSICK,*  
ibid.

*FRANCOFURT* upon the Maine, 155

*JENA,* ibid.

*PADOUA,* ibid.

*LONDON,* 156



**THE**



THE  
PRESENT STATE  
OF THE  
Republick of Letters.

For AUGUST 1732.

ARTICLE VII.

REVELATION examin'd with Candor;  
or, a fair Enquiry into the Sense and  
Use of the several Revelations expressly  
declar'd, or sufficiently implied, to be  
given to Mankind from the Creation, as  
they are found in the Bible. By a  
profess'd Friend to an honest freedom of  
Thought in religious Enquiries. Part  
I. containing Dissertations upon the se-  
veral Revelations, from the Creation  
to the Flood, inclusive. London:  
Printed for C. Rivington at the Bible  
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1732. in 8vo. pagg. 276.

AUGUST 1732.

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THIS

**T**HIS ingenious and seasonable Performance consists of fifteen Dissertations.

Dissertation I.

*Of the forbidden Fruit.*

Dissertation II.

*Concerning the Knowledge of the brute World convey'd to Adam.*

Dissertation III.

*Of the Knowledge of Marriage given to Adam.*

Dissertation IV.

*Of the Skill of Language infus'd into Adam.*

Dissertation V.

*Of the Revelations which immediately follow'd the Fall.*

Dissertation VI.

*Concerning some Difficulties and Objections that lie against the Mosaick Account of the Fall.*

Dissertation VII.

*Some farther Difficulties relating to the Fall consider'd.*

Dissertation VIII.

*Of Sacrifices.*

Dissertation



Dissertation IX.

*Concerning that Corruption and Degeneracy of Mankind, which drew down the divine Judgment in the Deluge.*

Dissertation X.

*Concerning the natural Causes made use of by Almighty God to flood the Earth.*

Dissertation XI.

*Concerning the Ends of Divine Wisdom answer'd by the Deluge.*

Dissertation XII.

*Objections to the Mosaick Account and this Explication of it, consider'd.*

Dissertation XIII.

*Of the Concurrence of all Antiquity, with the Mosaick Account of the Flood.*

Dissertation XIV.

*Of other Testimonies relating to the Deluge.*

Dissertation XV.

*Some Difficulties relating to Noah's Ark consider'd.*

IN these Dissertations, the ingenious author proposes to consider the several Revelations from the *Creation* to the *Flood*, inclusive; but he desires his readers to take notice, that the word REVELATION is here us'd by him in a very extensive

tensive sense; to signify every interposition of the divine providence in the government of the world, out of the ordinary establish'd course of nature. Now the first interposition of the divine providence, or Revelation made by God to *Adam* in Paradise, was in relation to the forbidden Fruit, *Gen.* ii. 16, 17.

NOTHING, says our author, cou'd be more agreeable to the wisdom and goodness of God, than to provide plenty of proper food for all the creatures he had form'd; but yet without some direction from God it was impossible for *Adam* to know what food was proper, otherwise than by examining the nature of his own constitution, and the nature of the several fruits before him, and the suitableness of each to the other; and how this cou'd be done in that state is utterly inconceivable, otherwise than by experiment; and the experiment might have been as fatal to him, as it has since been to many of his posterity; great numbers of whom have been destroy'd by fruits apparently fair and inviting: And therefore as the wisdom and goodness of God were engag'd in the preservation of his own creature, the same attributes necessarily requir'd that *Adam* shou'd be inform'd how to preserve his being, and caution'd how he might impair or destroy it.

IF it be suppos'd that his senses were so perfect, that he cou'd by their assistance alone, certainly distinguish what food was salutary, and what noxious, he must at the same time be suppos'd to have been form'd in much more perfection than any of his posterity; and if that is allow'd, the truth of Revelation is so far establish'd; and if it is not allow'd, 'tis a demonstration

tion that Revelation in this case was necessary; — necessary, as the wisdom and the goodness of God: Let the adversaries of Reveal'd Religion, says our author, chuse which part of this dilemma they like best.

Now, continues he, as reason shews that this grant, and this Revelation, were, as far as we can conceive, necessary, Scripture assures us that they were made; for we are told in the first Chapter of *Genesis*, that when *Adam* was created, God gave him a right to every herb and tree upon the face of the earth; and when he was translated into Paradise, he had free permission to eat the fruit of every tree in the garden, except one, and the reason of that restraint is added, because the eating the fruit thereof wou'd be pernicious to him; *for in the day*, says the text, *that thou eatest thereof, thou shalt surely die.*

BUT as we are often ask'd by Infidels with high insults upon our credulity and ignorance, how it was possible that eating the fruit of a tree cou'd destroy the suppos'd perfection of *Adam's* nature, make him blind, and vitious, and miserable; and, what is more absurd than all this, entail guilt and misery on his latest posterity? To this question our ingenious author has given a very full and satisfactory answer in his *first* dissertation.

THE next Revelation necessary to *Adam* in the state of innocence was the nature of the several creatures form'd for his use; — and another to be assur'd that God had given him Dominion over them.

IF *Adam*, says our author, was created under the present infirmities and necessities of human nature, he must have been long miserable, perhaps to the last moment of his life, without the

knowledge of the nature and uses of the several creatures.—'Tis inconsistent with the justice and goodness of God to suffer him to be miserable, or perish innocent; and therefore 'tis a necessary consequence from the wisdom and goodness of God, that he was inform'd of these points as soon as it was necessary, that is, as soon as he was created.—And to this end 'tis evident, that either God must have endow'd him with such exceeding sagacity and penetration as to discern the natures of all animals at first sight, and then *Moses's* account of this matter is literally true:—or else, this knowledge must have been convey'd to him by an express Revelation. Let the adversaries of reveal'd Religion also, says our author, take which side of this dilemma they like best.

THE next Revelation necessary to *Adam* at this time, was, that God had given him Dominion over the Creatures; for to what purpose wou'd it have been to him, to have known the natures of the several beings about him, and their fitness to minister to his satisfactions, and to serve the necessities and conveniences of his life, if he cou'd not be assur'd at the same time that he had a right to apply them to those ends? And therefore as certain as it can be, that God is infinitely wise and good, so certain is it, that when he sent man into the world, naked and defenceless, he placed him in it, in full assurance of security from the creatures, and in dominion over them. And as nothing cou'd so fully satisfy *Adam* that he was in full possession of this dominion, as bringing the creatures before him, and letting him see his own authority, and their submission, we are assur'd from the Scriptures that they were brought before him, and that he gave

gave them names, which the knowledge of the *Hebrew* shews us to be significant of their natures; from whence we infer that God gave him also a clear insight into their several characters, and qualities, and uses, as far as was necessary to his well-being; and that such knowledge was necessary to his well-being has been already shewn.

BUT here it is objected, that if *Adam* and *Eve* were so thoroughly inform'd in the nature of the creatures, how was it possible that the Serpent cou'd deceive beings of such superior abilities? How cou'd the tempter take upon him to pronounce so peremptorily, in direct contradiction of Gods own words, *Ye shall not surely die*; or why shou'd *Eve* believe him when he did? Why *Eve* likewise express'd no such thing as fear or surprize on so strange an event, as that of a Brute's speaking to her? To all these questions our ingenious author gives a full answer in his *second Dissertation*.

IN the *third* he proceeds to consider another Revelation necessary to *Adam* in a state of innocence; and that was a Revelation of marriage according to the law of nature; or in other words, that God had ordain'd, that one man shou'd be inseperably united to one Woman.

NOW that this knowledge was necessary to *Adam*, our author believes, the adversaries of Revelation will not deny, when they consider that this inseperable union of one man with one woman in marriage, is a law of nature; and they themselves own that the knowledge of the law of nature is necessary, in order to a due discharge of duty. Now that *Adam* knew this to be such is evident from *Gen. ii. 23, 24.* where he says, *This is now bone of my bone, and flesh of my*  
P 4
*flesh*;

*flesh; she shall be called woman because she was taken out of man. Therefore shall a man leave his father and mother and cleave unto his wife, and they shall be one flesh.*

THAT *Adam* shou'd have a perfect idea of father and mother, says our author, before there was any such thing as a father or mother in the world,—shou'd have clear ideas of the affection and endearment arising from that relation, and yet shou'd see clearly that the affection and endearment arising from marriage shou'd get the better of these ties, so as to attach a man nearer to a stranger taken to his breast, than to those very parents who gave him his very life; is a problem, which will puzzle all the infidels of the world to explain in a natural way; or to account for from any supposition of sagacity or penetration in the human mind, or from any principle whatsoever, but express Revelation. The forecited passage *Gen. ii. 23, 24.* is explain'd *Mat. xix. 4, 5, 6.* where our Saviour says, *Have ye not read, that he which made them in the beginning, made them male and female? For this cause shall man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.* Here we find that the declaration ascrib'd by *Moses* to *Adam*, is ascrib'd by *Christ* to *God*, from whence it is evident, that the declaration which *Adam* made on this occasion, was in consequence of an express Revelation from *God*:—which was the thing to be prov'd.

OUR ingenious author in his *fourth* Dissertation, proceeds further to shew that another Revelation was also necessary to *Adam* in the state of innocence; and that is, a Revelation of language.

THAT

THAT God made Man a sociable creature, does not need to be prov'd; and that, when he made him such, he with-held nothing from him that was any way necessary to his well-being in society, is a clear consequence from the wisdom and goodness of God; and if he with-held nothing any way necessary for his well-being, much less wou'd he with-hold from him that which is the instrument of the greatest happiness a reasonable creature is capable of in this world.

ALL the inferior animals have their several languages, such as they are, by instinct; that is, either immediately from the divine influence, or from some establishment of infinite wisdom in their formation: or, in other words, that they are taught of God.—And certainly, says our author, none will be so absurd as to imagine, that God was less careful in the formation of man, or furnish'd him less perfectly for all the ends of society than the fowls of the air, or the beasts of the field: God forbid!

THE short of the whole is this; the perfection and felicity of man, and the wisdom and goodness of God necessarily requir'd that *Adam* shou'd be supernaturally endow'd with the knowledge and use of language,——and therefore, as certain as it can be, that man was made perfect and happy, and that God is wise and good; so certain is it, that when *Adam* and *Eve* were form'd, they were immediately enabled by God to converse and communicate their thoughts, in all the perfection of language necessary to all the ends of their creation.

AND as this was the conduct most becoming the goodness of God; so we are assur'd from *Moses*, that it was that to which his infinite wisdom determin'd him: For we find that *Adam*  
gave

gave names to all the creatures before *Eve* was form'd; and consequently before necessity taught him the use of speech.

OUR author having thus prov'd, that at least five Revelations were absolutely necessary to *Adam* in a state of innocence and perfection, thinks, he may fairly pronounce that the main doctrine of our adversaries is absolutely overthrown, even upon their own principles; for supposing man to be now in as much perfection, as he was originally form'd in, yet as he has shewn that with all the abilities he has now, he cou'd not attain to the true end of his creation, unassisted by God; and our adversaries own, that if he cou'd not, he must be worse dealt by than the beasts that perish; and allow at the same time that the wisdom and goodness of God won't allow this to be believ'd; it follows upon their own principles, that if Revelation was necessary, God gave it.—Now our author has prov'd Revelation to be necessary to man, even on supposition of his being form'd in the utmost perfection his nature is capable of. Here therefore he thinks the controversy might properly enough conclude; but in order to vindicate the ways of God with man, to inform the ignorant, satisfy the doubtful, confirm the faithful, and, if not convince, yet at least subdue the Infidel, after having consider'd the several Revelations given to mankind before the fall, our author goes on in his *fifth* Dissertation to consider the Revelations which immediately follow'd the fall. Now the first Revelations we meet with after the fall, are in the third Chapter of *Genesis* at the 14th and following Verses; where God, upon examining into the offence of our first parents, pronounces sentence upon the several criminals concern'd in it.



it. Here our ingenious author has incontestably prov'd the necessity of some Revelation of mercy to be given to *Adam* at the time of that unspeakable calamity with which he was overwhelm'd upon the denunciation of God's wrath against him; he has, by a natural and obvious way of thinking, likewise shewn, that *Adam*, with a common degree of reason and reflection, must, after mature deliberation, of necessity conclude, that *Eve's* deception was wrought by a malignant spirit acting by the organs of the serpent; and consequently that the sentence denounc'd against that creature must of necessity be referr'd to that evil spirit who was the author of the guilt; he has further shewn how *Adam* by a very natural and obvious interpretation of one figurative expression, agreeable to the idiom of his own language, might derive clear and rational hopes of the destruction of his real enemy, from the sentence pronounc'd against the Serpent, as also of the restitution of his posterity to their original purity and perfection, by that destruction: after which, he proceeds in his *sixth* and *seventh* Dissertations to consider several difficulties and objections that are made against the *Mosaick* account of the fall, and, in particular, to answer the following Questions.

1. Why God punish'd the evil Spirit under the figure of the Serpent?
2. Why the Serpent was punish'd, being incapable of guilt?
3. Why the tempter chose the body of the Serpent preferably to that of any other creature?
4. If the tempter had many advantages to strengthen his delusion, why were our first parents punish'd for yielding to it?

5. Why

5. *Why this instance of obedience was exacted of Adam and Eve? and why this temptation was thrown in their way, when God knew they wou'd transgress?*

6. *Tho' God can make nothing in vain——yet why Paradise was so; since it was no sooner made than forfeited, and like a theatrical scene, chang'd in an instant, to a prospect of misery and barrenness?*

7. *If the sentence pronounced by God upon the Serpent was design'd for Adam's consolation, and as a stay of hope that his seed shou'd destroy the power of Satan, and be restor'd to the favour of God, why was it so obscurely deliver'd?*

8. *How the denunciation of enmity betwixt the seed of the Serpent, and the seed of the Woman is fulfill'd?*

9. *Whether the Serpent does feed upon dust?*

10. *Why did Adam fall?*

11. *How cou'd he fall by eating an Apple?*

IN relation to the sentence pass'd upon *Eve*, our author observes, that a *Woman* is the only creature, that we know of, which has ordinarily any sorrow in conception; and that she brings her offspring into the world with remarkably more pain, than any creature upon the face of the earth. And as to *Man*, he says, that the wisdom, the goodness, and the justice of God are conspicuous throughout his whole sentence; more especially in these three instances.

*First*, in decreeing that toil and drudgery shou'd be the consequence of departing from an easy and a rational obedience.

*Secondly*, in making the earth less desirable to man, when his guilt had reduc'd him to a necessity of leaving it.

And

Art. 7. *the Republic of Letters.* 97

AND *Thirdly*, in keeping those appetites and passions which had now broke loose from the restraint of reason, within some bounds, by subduing their impetuosity with hard labour.

AND to preclude man from all possibility of reversing any part of his sentence, we are assur'd, that he was soon after this sent out of Paradise, and debarr'd from the tree of life. This caution the wisdom and goodness of God exacted; forasmuch, as when sin had entail'd calamity and corruption upon human nature, in that condition, to perpetuate life, wou'd be to perpetuate misery.

THE next interposition of the divine being which we meet with in the Scriptures, is in the cloathing of *Adam* and *Eve*; and soon after follows an account of God's acceptance of *Abel's* offering, and his non-acceptance of *Cain's*—from whence men have been generally led to believe that sacrifices were of divine institution: This our author has fully prov'd in his *eighth* Dissertation, and shewn that faith only cou'd make them acceptable to God; and that many ends of infinite wisdom and mercy were at once served by them.

IN the *ninth*, *tenth*, and *eleventh* Dissertations our author makes an enquiry.

1<sup>st</sup>, BY what means human nature became so corrupt in so small a space, that is, in a succession of so few generations as pass'd from the creation to the flood? corrupt to such a degree, as to lay God under a necessity of destroying the inhabitants by drowning the world?

2<sup>dly</sup>, BY what means that calamity was brought upon the earth? And

3<sup>dly</sup>, WHAT ends of the divine goodness were answer'd by it?

As to the great wickedness of the antediluvian inhabitants of the world, not to mention the early ill example of *Cain*, who murder'd his brother, nor that of *Lamech*, who introduc'd the corruption of Polygamy into the world, which cou'd not fail to introduce many others, such as Murder, Adultery, and unnatural Lust; and who is suppos'd to have made his way to that crime by the Murder of one of his wives husbands; our author seems to think the great length of their lives to have been one principal cause of it. For, says he, if all the dictates of Reason, and terrors of Religion, are unable to with-hold men from blasphemy, violence and villany, even now, under all the discouragements of a short and wretched life, rarely, and with great difficulty stretch'd out to a span of seventy years; what can we conceive sufficient to keep them back, in the strength and security of sin, for a continued series of eight or nine hundred years?

THO' our author has made an enquiry into the means or natural causes made use of by Almighty God to flood the earth, yet he owns it to be a matter of much more curiosity than use, since this work was evidently miraculous. *Moses* ascribes the Deluge to two causes: he tells us, *That the fountains of the great deep were broken up, and that the rain was upon the earth forty days and forty nights.* What stores of water God might have originally reserv'd in the earth for this very purpose, 'tis impossible to say. That he did make such a reserve, is sufficiently evident from these words of *Moses*. And though the same quantity shou'd not now remain, we shou'd remember that St. *Peter* assures us, that the state of the  
earth

earth at present, is very different from what it was at first.

As to the ends of the divine wisdom and goodness answer'd by the Deluge, those, according to our author, were first the establishment of one universal, incontestable, perpetual monument of his power and providence in the punishment of guilt, over the face of the whole earth; and in the next place, the taking off that curse from the earth, which God had pronounced upon it immediately after the fall. And this led our author in his *twelfth* Dissertation to answer the two following objections.

1. *How can God be said to have taken off his curse from the earth, since man still eats bread in the sweat of his brow; and that the earth is still curs'd with thorns and thistles?*

2. *When God establish'd his covenant with Noah, never more to destroy the earth, or the creatures by a flood, he appointed the rainbow to be a signal of that covenant; now the rainbow is only the effect of certain reflections and refractions of the rays of the sun from a watry cloud; and how can that be a signal that there shall be no Deluge?*

THE *thirteenth* and *fourteenth* Dissertations, our learned and ingenious author employs in shewing the concurrence of all antiquity with the *Mosaick* account of the Deluge, and in producing the testimonies of several ancient authors in relation to it; particularly that of *Berosus*, *Josephus*, *Eusebius*, *Plato*, *Plutarch*, *Lucian*, *Fabius Pictor*, *Pliny*, *Ammianus Marcellinus*, &c.

IN the *fifteenth* and last Dissertation, he considers some difficulties, and gives an answer to the following objections relating to *Noah's Ark*. First 'tis objected,

objected, That if *Noah* had been an hundred and twenty years in preparing the Ark, as many Divines have believ'd, and still do believe, the timbers must all have decay'd and perish'd before the end of that period.

THE next difficulty that occurs, is in relation to the capacity of the Ark; which some men imagine too small to contain all the *species* of creatures with sufficient food for a year.

THERE is one difficulty more still remaining, and that is, That the defenders of Revelation suppose the remains of the Ark to have lasted so many centuries after the flood; nay *Chrysostom* speaks of this as a thing past all doubt in his time.—A duration which is thought utterly impossible, and consequently incredible. Our author having fully consider'd and reply'd to those difficulties relating to the Ark, in the last place gives a very ingenious and satisfactory solution to two new difficulties relating to the flood, which he did not meet with till his *twelfth* Dissertation on that subject was printed.

WE cannot conclude our account of this excellent performance, without first presenting our readers with some of those beautiful reflections which our admirable author makes in his *seventh* Dissertation on the happy state of our first parent before his fall.

IF the wisest man, says he, that ever was born into the world had his own situation and circumstances of existence in his choice, cou'd he form to himself a wish beyond the advantages of *Adam* in Paradise?—To come into the world, in the full vigor of strength, health, and reason; with a soul superior to the tyranny, or even the temptation of appetite; and a body impassable to the injuries of weather! privileg'd from disease

Art. 7. *the Republick of Letters.* 101

ease and death! unincumber'd with cloaths, and yet unconscious of shame, the companion of guilt! encompas'd with all the delights of sense, and fill'd with all the joys of innocence! so very happy, as not to be acquainted with evil!

MAN without sin, was without misery; tied to no more toil than reason, and use, and a philosophick enquiry into the nature of things exacted;—free from vexatious remembrances of past, or anticipations of future evil!—nothing but happiness in possession, or in prospect! a whole creation submitted to his dominion, and ensur'd to his posterity! an inexhaustible supply of entertainment for every organ of sense, and every faculty of soul! with one companion, to share, and double every enjoyment; and both as fully furnish'd with means to communicate happiness, as fitted to receive it,—without any interruption from mortal infirmities, or allay from passion and perverseness.

A SCENE! where the present vanities of life cou'd have no place;—where palaces (the inventions of pride and infirmity) wou'd be but incumbrances upon earth, and interruptions from Heaven! where pomp and pageantry, cou'd they be conceiv'd, must at the same instant be despis'd; despis'd for what they are, specious folly!

O *Adam*, beyond imagination happy! uninterrupted health! untainted innocence! nor perverseness of will, nor perturbation of appetite! a heart upright! a conscience clear! a head unclouded! a glorious world,—an universe,—to contemplate! to enjoy!—And the author of that universe, the source of all existence, his God, his Creator, his Benefactor,—to bless, to glorify, to adore, to obey.

AUGUST 1732.

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THIS, continues he, was a creation, and a state of things worthy a God ; and the account given of this creation, worthy of a writer inspir'd by God ;—inspir'd to convey it, in all that simplicity and strength, and, in consequence of both these, in that sublimity of stile, that best became a being, who knew his works above embellishment ! The subject supported its own dignity, and was incapable of any accession from human wisdom, or the arts of eloquence ; and all the exceptions that ever were, or ever will be made to it, will, in the end, be found the effects of human blindness and depravity ; the necessary consequences of that very fall (of *Adam*,) which we all feel, and yet have the folly and the front to dispute.



## A R T I C L E VIII.

*THE Lives of the Roman Poets. By*  
*L. Crusius late of St. John's College*  
*Cambridge.*

——— Addere calcar

Ut studio majore petant Heliconæ viren-  
 [tem.

HOR.

VOL. II.

London: Printed for W. Innys, in  
 St. Paul's Church-yard ; J. Clarke un-  
 der



*der the Royal Exchange; B. Motte at the Middle Temple Gate, Fleetstreet; and J. Nourse at the Lamb, without Temple Bar. 1732. in 4to. pagg. 404. besides a Chronological Table and Index.*

**T**IS now somewhat more than six years since the ingenious author of this work publish'd the first Volume of it; in his preface to which, he says, that the order of time has not been entirely follow'd in placing the Poets; and that the dramattick writings were left for the second Volume for these following reasons.

I. BECAUSE it wou'd otherwise swell the introduction to the first Volume too much in proportion to the book.

II. SINCE it wou'd require a double dissertation.

III. THE second Volume wou'd be too jejune; if the dramattick writers and those of the *Augustan* age shou'd come together in the first.

OUR author explains himself with respect to the second reason thus. Dramattick Poetry, says he, both in its nature and history, having but little connection with; or dependance upon epic or narrative Poetry (under the latter of which may be comprehended all the several species of Poetry that have no relation to the stage) he chose to defer the account of it to this second Volume, that he might have more room to enlarge on so copious a subject. Accordingly, by way of introduction to the lives of the *Roman* dramattick Poets, *Seneca, Plautus, and Terence,*

our author has given us a large critical and historical Dissertation, divided into nine Sections.

Sect. I.

*Of the Rise and Progress of the GREEK DRAMA.*

Sect. II.

*Of the ROMAN DRAMA.*

Sect. III.

*Of some particulars relating to the Drama of the Ancients.*

Sect. IV.

*Of the DRAMATICK MUSICK of the Antients.*

Sect. V.

*Of dramattick Fiction and Imitation.*

Sect. VI.

*Of TRAGEDY according to ARISTOTLE.*

Sect. VII.

*Of the Measures of DRAMATICK POETRY.*

Sect. VIII.

*Of COMEDY.*

Sect. IX.

*Of the efficacy of DRAMATICK POETRY in purging the Passions: PLATO's Objections against it answer'd, and the Usefulness of a well regulated Stage asserted.*

IN

IN his account of the Poets, our author has gone no lower than *Claudian's* life: because the western empire falling about his time, the *Roman* genius fell with it. Besides, says he, if one thou'd venture to take in one or two more, so many wou'd be found pleading as good a title to the preference, that there wou'd be no knowing when to end; and the reader, he mistrusts, wou'd be inclin'd to think both his own time lost in the perusal, and our author's in giving an account of them.

THE names of the Poets, whose lives are to be found in this Volume, besides the three dramatick Poets before mention'd, are these that follow, viz. *Valerius Flaccus*, *Silius Italicus*, *Martial*, *Juvenal*, *Ausonius*, and *Claudian*.

WHAT we propose to do, is to give from our author a succinct account of the birth, writings, and character of each of these Poets, to shew in some measure wherein they fail'd, and wherein they excell'd, when compar'd together, and to point out as briefly as may be, that remarkable characteristick peculiar to each of them, that distinguish'd him from the rest.

#### VALERIUS FLACCUS.

WE have very imperfect accounts left us of C. VALERIUS FLACCUS; we find him cotemporary with *Martial*, and *Quintilian* says, he died very young. There are many places that claim him, but *Setia*, now *Sezza*, near *Velitri*, seems to have the best title, and from thence he bears the Sirname SETINUS. *Martial*, in one of his Epigrams, intimates that he liv'd at *Padua*, if not that he was born there.

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HAVING nothing to say of FLACCUS's life, let us look into his Poem, which is an account of the *Argonautick* expedition, and is address'd to the Emperor *Vespasian*; there the Poet takes an occasion to compliment *Domitian* upon his Poetry, and *Titus* on his Conquest of *Judæa*. He has been blam'd by the Criticks, for affecting too great a magnificence at the entrance into his Poem, which they wou'd have like those of *Homer* and *Virgil*, more simple and unadorn'd.

THE learned world have been divided in their opinion of this author; some Commentators have not scrupled to exalt him above all the *Latin* Poets, *Virgil* only excepted; whilst others have undervalued him as much. His Poem is an imitation, rather than a translation of *Apollonius*, the *Greek* Poet, and it has been observ'd, that the *Latin* Poet has succeeded best in those parts, where he had not the *Greek* in view. The purity of his stile, and poetical turn of his expression, has absolutely set him above *S. Italicus*, if not above *Lucan*; tho' as to the conduct of his Poem he is their inferior. *Statius*, in the *Thebaid*, is his superior both in Poetry, and the execution of his Poem. FLACCUS breaks off abruptly in the eighth book; and it is very probable he liv'd to go no further. It must be allow'd that his Poem is fuller of machinery than the *Aeneid*. An affectation of the marvellous runs through the whole. The manners are not ill express'd, and the characters well distinguish'd and various; they are not very moral indeed, nor polite; neither of which cou'd be expected of so barbarous an age as that in which this event happen'd, which may partly excuse the fabulous air and turn of the whole narration. In short, it cannot be denied, but that a spirit of true Poetry reigns through-

throughout the whole Poem, tho' not alike kept up in all the parts; to do which, requir'd the judgment of riper years than FLACCUS attain'd to, who is suppos'd not to have much out liv'd thirty. If he is not so wise a man, he seems to be a better Poet than *Lucan*, and he has more fire than *Silius Italicus*; and his stile, tho' not so magnificent, is more correct than that of *Statius*. He has professedly imitated *Virgil*, and often does it in a noble and happy manner, and is, in general far from deserving to be so much neglected, as he has been in comparison of other Poets no ways superior to him, either for their matter, stile, or versification.

### CAIUS SILIUS ITALICUS,

WAS descended of the antient and noble family of the *Silii*, but authors are not agreed as to the place of his nativity, nor is it to be determin'd from any passage of his works.

HE was a careful imitator of *Cicero*, in which he succeeded so well, that soon after he came to the bar, he got the character of the best orator of his time. Under *Vespasian* he was sent Proconsul into *Asia*, from whence he return'd to *Rome* with an unblemish'd character, his reputation still encreasing with his employments. It appears from *Martial*, that his steady conduct had gain'd him among the *Romans* the Sirname of PERPETUUS, that is, the *Constant*. After having spent the better part of his life in his country's service, he bid adieu to publick affairs, resolving to consecrate the remainder to a polite retirement and the *Muses*.

IN order to this, besides other fine Seats, he purchas'd *Cicero's* famous Villa, at *Tusculum*, and

an estate near *Naples*, which is said to have been *Virgil's*. *Martial* has an Epigram, wherein he mentions his possessing these two places, and pays him, who was his patron, a very fine compliment on this occasion.

*Silius hæc magni celebrat Monumenta Maronis,  
Fugera facundi qui Ciceronis habet;  
Heredem Dominumq; sui tumuliq; larisq;  
Non alium mallet nec Maro, nec Cicero.*

Of *Tully's* Seat my *SILIUS* is possess'd,  
And his the Tomb where *Virgil's* Ashes rest;  
Cou'd those great Shades return to chuse their  
[Heir,  
The present owner they wou'd both prefer.

IT was *Pliny's* opinion that *SILIUS* ow'd his success in Poetry, more to his application, than to any strong genius for it. He was on the decline of life before he applied himself to it; so that we may conclude, that much leisure, and the greatest admiration of *Virgil*, were the motives that prevail'd with *SILIUS* to turn Poet in his old age.

HOWEVER it must be still granted, that he had a great and universal genius, that render'd him very capable to succeed, in some degree, in whatever he applied himself to, tho' he has fallen much short of his great pattern *Virgil* in Poetry.

BUT *Martial* agreeably to his friendship for *SILIUS*, and perhaps in acknowledgment for favours receiv'd, has address'd him as the glory of the muses in his time.

*SILI Castalidum decus sororum, &c.*

HE was the author of an Epic Poem in sixteen books, containing an account of the  
second

second *Punick* war, so famous in history for having decided the Empire of the World in favour of the *Romans*.

BUT as this war continued many years, it was not possible to give it the form proper for an Epic Poem; nor was the action so remote from the age in which SILIUS wrote, as to admit of all that grandeur of machinery, which a more fabulous subject, and one of greater antiquity, such as that of *Aeneas's* settlement in *Italy*, cou'd receive. Every circumstance of the *Punick* war had been so fully and exactly related by many celebrated historians, both *Greeks* and *Romans*, that a great restraint was thereby laid upon the Poet's fancy; which was now so nearly confin'd to truth, that it durst not launch out into those agreeable fictions, that give a life to the narration of the *Ilias* and *Aeneis*.

IN this respect SILIUS's judgment is call'd in question, who is too often tempted to imitate *Virgil's* machinery, without considering the many objections he was liable to for so doing. *Lucan's* conduct in his *Pharsalia*, is more commendable; for having introduced but few of these ornaments into his Poem, which like that of SILIUS, being altogether historical, cou'd not with any propriety receive them: so that the errors into which he often fell, proceeded from too great an affectation of adorning his subject.

BUT to sum up the character of SILIUS in a few words: He was not a stranger to some of those excellent qualities requir'd to form a great Poet: He was inferior to none of them in learning, both historical, moral and natural; and he had the judgment to chuse a subject equally interesting and illustrious. His characters are noble and just; the sentiments great and beautiful

ful. His descriptions are bold and well circumstantiated, and the images very poetical; but the expression, the colouring, is weak, and often spiritless. He is master of many excellencies, but often loses the influence of the *ætherial particle*, that enthusiastick fire, which strengthens every figure, and animates every line in *Homer* and *Virgil*. But *SILIUS* does not always creep; he can sometimes rise with dignity and gracefulness: tho' he weaken'd his fire by attempting to imitate *Virgil's* correctness, *Homer's* fire, as more fierce and blazing, wou'd have warm'd his flagging muse. A less intelligent reader is apt to mistake the close exactness of *Virgil* for coldness. The beauty of some of his truest images is lost for want of due attention to the labour'd correctness of his expression, which, like a curious picture encompass'd by a strong shade, does not strike every common eye. *SILIUS*, by attempting to do the same, has sometimes left his figures without life, and his stile spiritless. But however, *Statius* modestly said of himself, that he follow'd *Virgil* at a distance; yet his fire often made him run out of the course, as *SILIUS's* caution kept him behind. So hard is it to keep the golden mean in Poetry, as well as in other things.

BUT tho' our author has not fail'd to observe *SILIUS's* faults, yet he is of opinion that he has many more excellencies; so that he justly deserves the character of a good Poet, who wou'd be much more esteem'd, were he more known.

### MARCUS VALERIUS MARTIALIS,

WAS a native of *Bilbilis*, now *Bilboa*, the capital of the province of *Biscay* in *Spain*. In his youth he was sent to prosecute his studies at  
*Rome*,



Art. 8. *the Republick of Letters.* III

*Rome*, being intended for the law; but finding in himself no great talent that way, he left the bar, and applied himself to Poetry, to which his genius led him. He was so fortunate in the exercise of that easy vein of writing, in which he excell'd, that it soon got him the acquaintance and friendship of many of the first rank at *Rome*; and particularly of *Silius Italicus*, *Stella*, and *Pliny* the younger. Three succeeding Emperors became his patrons, *Domitian*, *Nerva*, and *Trajan*. *Stertinius* a *Roman* nobleman had so great an esteem for him, that he placed his statue in his library, whilst the Poet was yet living: and the Emperor *Verus*, who reign'd with *Antoninus* the Philosopher, us'd to call MARTIAL his *Virgil*, thereby sufficiently intimating the esteem he had for his works. What those were is very well known, as it is certain they were receiv'd with applause in most parts of the *Roman* Empire: And yet our author says, it wou'd be time lost to take notice of the many little witticisms and false turns to be met with among his Epigrams. For, as he well observes, all meer allusions to, equivocations and obscene hints are vitious, however they met with a toleration and even countenance among the antients. His own necessity and the corrupt taste of the publick, are the best apology that can be made for him. As he liv'd chiefly by his wits, he was often oblig'd to compose to please the taste of the ill-judging many. However, upon the whole it appears that his genius was extensive and lively: No subject came amiss to him; and he was certainly capable, had the good taste of the age encourag'd him to it, to keep up the spirit of this kind of Poetry, without the poor helps of false wit and obscenity. As for his stile, it is various, accord-

ing.

ing to the subject; he does not often rise to the sublime, and his expression is neither so pure nor so correct as that of *Catullus*.

WE shall conclude our account of him with what *Pliny* writes to *Cornelius Priscus*, on occasion of his death, in *Epist.* 21<sup>st</sup>. *Book 3d*.

“ I hear, says he, *MARTIAL* is dead, and am  
 “ very sorry for it. He was a man of an easy,  
 “ agreeable, and lively wit, who knew very well  
 “ how to temper the severity of satire with the  
 “ pleasantry of wit, without a mixture of ill  
 “ nature.

### DECIMUS JUNIUS JUVENALIS,

WAS born about the beginning of *Claudius's* reign, at *Aquinum*, a town belonging to the territory of the antient *Volsci*, in *Campania*; and since celebrated for having given birth to *Thomas*, surnam'd *Aquinas*, the famous father of scholastick Philosophy. He was bred up to the study of eloquence, in which he made great progress, first under *Fronto* the Grammarian, and afterwards, as it is generally conjectur'd, under *Quintilian*. There are good grounds to believe that *Juvenal* never profess'd Poetry, and that his Satires were written very late, the stile of which speaks a long habit of declaiming: *Subactum redolent Declamatorem*, say the Criticks of his Satires.

As to his person, we are told that he was of a large stature, which made some think him to be of *Gallick* extraction. We meet with nothing relating to his moral character or way of life, but from the whole tenor of his writings, he seems to have been a friend to sobriety and virtue.

As

## Art. 8. *the Republick of Letters.* 113

As Satire seems to have arriv'd to its highest perfection in JUVENAL, it will not be foreign to our present purpose to make some observations on its progress from the time of *Ennius*, who having a genius to all kinds of Poetry, and an inclination to the old satirick pieces, imagin'd, that if the same spirit and variety were preserv'd in Poems not calculated for the stage, it wou'd meet with the publick approbation: Accordingly he publish'd some Poems of this sort, and call'd them Satires, allowing himself the liberty of all kinds of measure, as appears from his fragments. *Pacuvius*, who flourish'd a little after *Ennius*, follow'd his method in writing Satires as well as Plays. *Lucilius*, who succeeded *Pacuvius*, applied himself entirely to this kind of Poetry, which he very much improv'd: Tho' in *Horace's* opinion, his numbers were rough, and his stile incorrect. But *Quintilian* is of opinion, that *Horace* has censur'd him too severely.

*Horace* succeeded, and corrected all his faults, and gave Satire all the perfection that was consistent with his own design, which was to be agreeable rather than bitter, to be familiar, insinuating and instructive; and therefore he affected a stile that shou'd be plain, witty, and elegant. *Persius*, agreeably to the dignity of the *Stoick* Philosophy, which he profess'd, chose to instruct and reform, rather than please, and wrote in a higher stile: But his severity is too great, and his character so serious, that wit misbecomes him, wherever he seems to aim at it. JUVENAL has undoubtedly improv'd on both; he is elegant and witty with *Horace*, grave and sublime with *Persius*, and to both their characters has added the pomp of his own eloquence, which makes him the most entertaining, as well as the clearest writer

writer of the three. But in this he differs from *Horace*, that as he us'd a low comick stile, *JUVENAL* raises his to the height of a tragedy, as he says himself; which no satirist before him had ever attempted. And we find the best modern Poets among the *Italians*, the *French*, and us, have chosen to imitate *JUVENAL* in this particular, rather than *Horace*. As to the purity of diction's being on *Horace's* side, that was the fault of the times, and not of *JUVENAL*; who seems to have been an accomplish'd orator before he applied himself to Poetry. This was *Ovid's* excellency likewise, and yet he was never thought the worse Poet for it. So that they who pretend to find the declamatory stile in his writings, shew their prejudice more than their understanding.

THE uncommon severity and impartiality of his Satire is well worth our notice in *JUVENAL*; and tho' he generally rails, and is full of the sharpest invectives, yet is he as witty, and perhaps more diverting than *Horace*, who studied to be so. It is certain he seldom fails to provoke your laughter, even whilst he is raising your indignation.

THO' I am contending, says our author, for *JUVENAL's* superiority in Satire among the *Romans*, yet I confess it seems easier for a man to give a loose to his just indignation, and stir up the passions by the bitterest strokes of Satire, than with *Horace* genteely to reprove, and artfully blame the fault, without so much as alarming the offender; as it is easier to cut off than restore a corrupted limb. At the same time it seems that the first way is most natural, and with the profligate and vicious most effectual, as the latter is most artful, and fittest to be practis'd in  
a polite

## Art. 8. *the Republick of Letters.* 115

a polite society. In short, had *Horace* been less a courtier, he wou'd have been more severe; and *JUVENAL* have been more moderate, had he liv'd in better times. Men were not very virtuous in the reign of *Augustus*, nor was the sanctity of his or *Mecænas's* manners so very remarkable: They had their vices and failings like other men; but what they acted in private they discountenanc'd in publick, thereby avoiding that scandal, which was the reproach of *Nero's* and *Domitian's* government. Accordingly *Horace's* Satires are fitter to form the discreet and well-bred man, than the good and virtuous. But *JUVENAL's* writings recommend the noblest virtues, and pursue vice through all its shapes and disguises. He betrays no partial indulgence to himself or his friends, but keeping strictly to the business of Satire, censures the whole compass of human actions, that deviate from the rules of honour and virtue.

### DECIMUS MAGNUS AUSONIUS PÆONIUS,

WAS a native of *Bordeaux* in *France*. His father *Julius Ausonius* was a man no less celebrated for his skill in *Physick*, than for his eloquence in the *Greek Language*.

WE have no sufficient authority exactly to fix the time of *Ausonius's* birth, but without much fear of error we may place it about the year of Christ 320. At thirty years of age he was call'd to teach Grammar in the publick Schools at *Bordeaux*; a few years after he was elected professor of Rhetorick there, from whence he was sent for not long after this by the Emperor *Valentinian* the elder, to instruct his son *Gratian*, whom he associated with him in the Empire in the year 369. *Ausonius* wanted  
neither

neither merit nor address to ingratiate himself with the Emperor and his royal Pupils; for he soon afterwards had the care of *Gratian's* brother *Valentinian II.* so that he not only obtain'd the highest dignities for himself, but had credit enough to prefer all his relations to the most honourable posts in the Empire. *Valentinian* made him Quæstor, and *Gratian* had not been long associated, before he made him Præfect, first of *Italy*, and then of *Gaul*, in the year 376, and in 381 he was created Consul.

IN his old age, and at the request of the Emperor *Theodosius* the Great, *Ausonius* publish'd a compleat collection of his Poems; which, tho' they don't appear so excellent to us, it is certain *Theodosius* was not the only person who admir'd them, and compar'd him to the writers of the *Augustan* age. Not to mention his favourite scholar *Paulinus*, some of whose letters very much in his praise are extant among his works, *Symmachus*, a person of the highest quality and learning, as well as integrity and worth, has said the same of *Ausonius*, on occasion of his excellent Poem on the *Moselle*.

THE rest of *Ausonius's* works do not come up to this; many of them were compos'd occasionally for the instruction of youth. Some of them were almost extempore trials of wit; of this sort was the *Cento nuptialis*, a Poem which perhaps had been less taken notice of, if on another subject, or if the parody had been made from the works of a more licentious Poet than *Virgil*.

IN his old age he continued to delight in the instructing of youth, for whom he wou'd often compose little Poems suited to their capacity. The instruction of youth, says our author,

Art. 8. *the Republick of Letters.* 117

thor, is certainly a commendable employment; but a *Roman* Consul; a Præfect of *Italy* and *Gaul*, one wou'd imagine, might have found other Business.

BUT we may see by some other Poems, that his genius led him to trifle with his muse, and to applaud himself for it afterwards. Such is that on the number three; and such is that foolish, tho' ingenious Poem, where each Verse begins and ends with a Monosyllable.

MUCH cannot be said in praise of his Epigrams, many of which are translations from the *Greek*, and have but little spirit or elegance: Those of his own composition have a better turn, but are scarce worth imitation. His Poem on the rose has some beauties in the elegiack way. His love Poems on *Bissulis* a fair *Suabian* captive are imperfect. He wrote the Poem of the seven wise men when he was Consul. He has also compos'd a collection of short Poems in praise of the principal cities of the *Roman* Empire. He likewise abridg'd the lives of the twelve *Cæsars* from *Suetonius*, and of the other Emperors down to *Heliogabalas*; and wrote the contents of *Homer's Iliad* and *Odyssee*, partly in Verse and partly in Prose.

HIS *Idyllia* are miscellaneous Poems; two of them are on religious subjects, and favour of the true spirit of Christianity. But there is nothing, says our author, worth dwelling upon in particular in any of these Poems. However he wou'd not be understood by what he has said, to undervalue *Ausonius*, who had a fine genius, a ready wit, and a great compass of learning and eloquence; but having attain'd the highest honours by his learning, he neglected to cultivate his genius, or to apply it to some noble subject.

AUGUST 1732.

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And as our author thinks most of his lesser compositions are so many abuses of a fine genius, and only so much time and labour lost, he thought it proper to caution such of his readers as may happen to be poetically given, from imitating so bad an example.

CLAUDIUS CLAUDIANUS,

WAS born at *Alexandria* in *Egypt*, about the year of CHRIST 365; in the beginning of the reign of *Valentinian I.* nothing particular can be found relating to his birth, parentage, or education. But as *Alexandria* was then in its highest glory for learning, and contended even with *Athens* for the education of youth, we find from CLAUDIAN's own account, that he had made such progress in *Greek* learning, as to have indulg'd his poetick vein in that language, before he attempted any thing in the *Latin* tongue. He cou'd not be less than thirty when he came first to *Rome*, which was in the year of CHRIST 395, when *Olybrius* and *Probinus* were Consuls. There is a panegyrical Poem of his extant on that occasion, which seems to be the first *Latin* Poem that he publish'd. There are some little Poems on sacred subjects, which, through mistake, have been, by some Criticks ascrib'd to CLAUDIAN; and so have made him be thought a Christian: But St. *Austin*, who was partly contemporary with him, expressly says he was a Heathen.

NOT long after his coming to *Rome*, he insinuated himself into *Stilico's* favour; but when that great favourite fell, 'tis probable that CLAUDIAN was involv'd in his patrons disgrace.

HOWEVER



## Art. 8. *the Republick of Letters.* 119

HOWEVER, *Arcadius* and *Honorius*, in conjunction with the *Roman* senate, granted him an honour that seems to exceed any that had ever been granted to a Poet before. His statue in brass was erected in *Trajan's Forum*, on the marble pedestal of which was the following most honourable inscription.

### CL. CLAUDIANO V. C.

CL. CLAUDIANO V. C. *Tribuno & Notario, inter cæteras ingentes Artes, prægloriosissimo Poetarum; licet ad memoriam sempiternam Carmina ab eodem scripta sufficiant, attamen testimonii gratiâ ob judicii sui fidem D D. N N. Arcadius & Honorius felicissimi & doctissimi Imperatores, Senatu petente, statuum in foro divi Trajani erigi, collocariq; jussurunt.*

“ TO CLAUDIUS CLAUDIANUS, Tribune and  
 “ Notary, and among other great qualifications,  
 “ the most excellent of Poets; tho’ his own  
 “ works are sufficient to make his name immortal,  
 “ yet as a testimony of their approbation, the  
 “ most happy and most learned Emperors,  
 “ *Arcadius* and *Honorius*, at the request of the  
 “ Senate, have order’d this statue to be erected  
 “ and placed in *Trajan's Forum*.

Under the *Latin* Inscription was the following  
*Greek* Epigram.

Ἐν ἐνὶ Βιργιλίῳ γόνυ καὶ μῦθον ὁμᾶρε  
 Κλαυδιανὸν Ῥώμῃ καὶ Βασιλεῖς ἔθεσαν.

“ *Rome* and the *Cæsars* here his Statue raise,  
 “ Who *Virgil's* Genius join’d to *Homer's* Lays.

THE Criticks, as usual, are divided in their opinions concerning this Poet. Some think his stile too florid, and are offended with the flowing ease and harmoniousness of his numbers. But this is what CLAUDIAN seems to have aim'd at as a beauty, and in which he has succeeded beyond all the *Latin* Poets. But as true harmony of numbers does not barely consist in tunable and pleasing sounds, but requires a due mixture of gravity and elevation, as well as smoothness and fluency to complete it, and all of them justly adapted to the character of the subject to be describ'd, whereby the numbers become, in some sort significant, as well as the expression, therefore that equability and constant fluency of CLAUDIAN's numbers has been justly objected against, as wanting both variety and strength in many places to support the dignity of the expression.

THERE are others who admiring the charming ease and fluency of his numbers, with the spirit and vivacity of his stile, wish he had been happier, or rather, more judicious in the choice of his subjects. It may be alledg'd in his defence, that the subjects he has chosen, tho' inferior to the true epic Poems, were not only such as were likely to make his fortune at court, but were capable of the finest embellishments, and such as wou'd admit of all those beauties of fiction and figures, which make the soul of Poetry. Besides, the rape of *Proserpine* had most of those circumstances to recommend it, which the Critics require in the fable of an Epic Poem; and it was on this Poem that CLAUDIAN propos'd to build his fame.

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THE rest of his Poems are either Panegyrics or Invectives, with some Epistles and Epigrams. Several Critics are of opinion that his Invectives are the most perfect of all his writings, and that he has discover'd in them all a superior talent for Satire. Those against *Eutropius* and *Rufinus*, have so many admirers, that it is hard to say which of the two deserves the preference.

NEXT to his Invectives we are to consider several Panegyric Poems of CLAUDIAN. Of this sort are those on the 3d, 4th, and 6th Consulship of *Honorius*, and that in honour of *Mallius Theodorus* on the same occasion: The praises of *Stilico* in three Books; and two Poems, one of the *Getic*, and the other of the *Gildonic* war. The Poet has stretch'd his fancy to the utmost, in these Poems, to sound *Stilico's* praise. It is admirable to see in how many places he has drawn his character to advantage, without repeating the same thoughts or images. He makes him shine in the several relations of parent, general, husband, patron, friend and statesman; and add a lustre to every office, by his manner of discharging it. But as true praise is founded on truth, the Poet does not borrow any ornaments from fiction, but aims at a noble unadorn'd manner of describing the great actions of his Hero.

IN short, CLAUDIAN is a Poet, whose Writings next to *Ovid's* are admirably adapted to improve the fancy of a young Poet, and abound with a variety of subjects and kinds of Poetry; and we must allow him his due praise even in the epic way, when we recollect what a great interval of time pass'd between him and *Virgil*, during which the *Roman* Empire was continually declining both in arts and arms: This consideration will incline us to treat his faults more fa-

H 3                      vourably;

vourably; since it is next to a prodigy to see him breaking through so many impediments, and rise to a perfection that sets him above most of the poets that preceded him, as he is infinitely beyond all that succeeded him for many ages.

LUCIUS ANNAEUS SENECA,

WAS born at *Corduba* in *Spain* about the beginning of the vulgar *Æra*; for we find he died in the 12th year of *Nero*; of CHRIST 65, being upwards of threescore. Notwithstanding his application to philosophy, he applied himself to publick affairs, and was both *Quæstor* and *Prætor*.

AT the instance of the Empress *Messalina*, the Emperor *Claudius* banish'd him into the Island of *Corfica*, where he liv'd eight years; but *Agrippina* whom *Claudius* married after the death of *Messalina*, prevail'd with the Emperor to recall him, and made him *Præceptor* to her Son young *Nero*.

THIS SENECA the Philosopher, was not the author of all the ten Tragedies that are commonly publish'd under the name of *Anneus Seneca*. He is on all hands allow'd to have compos'd the *Medea*; and by some good Criticks he is reckon'd the author of the *Troades* and *Hyppolitus*: But *Lipsius* attributes only the *Medea* to him; the *Thebaid* he thinks, shou'd be ascrib'd to some writer of the *Augustan* age; and the last, call'd *Oëtavia*, he, with most other Criticks, supposes the work of some bad Poet of the *Augustan* age. The rest, in his opinion were written by a Nephew of the Philosopher; whom, some Criticks rather believe to have been his Son.

IT is not our business here to say any thing of SENECA in particular, either as a polite writer in prose, or as an excellent moral or natural Philosopher; tho' his character in these respects is much more considerable, than as a writer of Tragedies. He shew'd himself likewise a very witty writer in that excellent satyrical piece, call'd, *The Apotheosis of the Emperor Claudian*.

AS TO SENECA's stile in the *Medea*, it is magnificent, the sentiments are sublime, and the images very lively and poetical; but our author says, it wants that noble simplicity and pathetic manner which recommend *Euripides*, and in the whole, that it seems to have been written for the closet rather than the stage.

AS for the stile of *OEdipus*, which was written by the younger *Seneca*, our author thinks it more natural, and better fitted to the stage than that of *Medea*. The Philosopher's *Medea*, he says, is inferior to that of *Euripides*; at the same time he thinks, the *OEdipus* of the other *Seneca* in most points equal, and in some superior to that of *Sophocles*, and much the best of the *Latin* Tragedies extant; which he does not consider, as the generality of commentators do, only with regard to the stile and sentiments, but as a dramatic Poem.

THE *Octavia* was the work, our author says, of some rhetorician, who neither understood the rules of the Drama, nor of just writing, and is as faulty in the stile as in the rest.

THE other seven Tragedies, excepting the *Thebaid*, have many beauties; the stile is generally noble, the sentiments sublime; but the fable and execution of these Plays is irregular, tho' they are preferable in all these respects to the *Thebaid*, which is but an indifferent composition, and

little better than the *Ostavia*. If the rest are not examin'd strictly by the rules of the stage, they will not want admirers; for the authors in general studied the beauty of stile more than the propriety of characters, and the regularity of the Drama.

### PLAUTUS

WAS born at *Sarsina*, now *Sezza*, a small town in *Umbria*, a province of *Italy*, now call'd *Emilia*: His proper name was *Marcus Aclius*, and from his play feet is suppos'd to have got the Sirname of **PLAUTUS**.

As if the names of writers were sufficiently preserv'd in their works, we meet with very slender accounts of their lives among the antients, and of none less than of **PLAUTUS**. Nor can we fix the time of the first acting of any of his Plays, and hardly ascertain his age by any circumstances of his life. *Cicero* has in general told us, that our Poet was some years younger than *Nevius* or *Ennius*, and that he died the first year of the elder *Cato's* Censorship, about the year of *Rome* 569, 184 years before the birth of **CHRIST**. *A. Gellius* says, that **PLAUTUS** flourish'd at the same time that *Cato* the Censor was distinguish'd at *Rome* for his eloquence: He adds, out of *Varro*, that **PLAUTUS's** Plays were so well receiv'd by the *Romans*, that the Poet having been handsomely paid for them, thought of doubling his stock by trading; in which he was so unfortunate, that he lost all he had got by the *Muses*, and for his subsistence was reduced, in the time of a general famine, to work at the mill.

**PLAUTUS**

Art. 8. *the Republick of Letters.* 125

PLAUTUS has been particularly esteem'd by the best judges both antient and modern, on these two accounts; 1. The exact propriety of his expression, which has been made by many, the standard of the purest *Latin*. 2. That which set him above all the *Roman* comic writers, is the true ridicule and humour of his characters. This is the constant opinion of *Varro*, *Macrobius*, *Gellius*, and *Cicero*; and the most eminent modern Critics, as *Lipsius*, the *Scaligers*, *Muretus* and *Turnebus*, not to name a long catalogue of others, who have not disputed PLAUTUS's excellency in these two respects.

HIS wit indeed was sometimes low in compliance with the taste of the age, and his numbers generally irregular through the imperfect state of Musick, and the want of a good ear in the age he wrote for. And granting that PLAUTUS did abound in false wit, if it is introduced in the character of a slave or parasite, it does not appear how the Poet is affected by the censure, whilst he makes them speak in character. It was the audience who shou'd be blam'd for applauding what the Poet might mean to ridicule.

TERENCE, 'tis believ'd was aware of PLAUTUS's foible, and has cautiously avoided it; but has not escap'd the other extream of coldness. *Quintilian* is not satisfied with the *Roman* Comedy; PLAUTUS, in his opinion might have wit, but he thinks his language had not yet attain'd the last correctness and elegance, which he allow'd *Terence's* had, but wanted spirit, *Salem Atticam*, salt or wit. It must be own'd, that *Terence* had an undoubted advantage when he compos'd his pieces at a Villa of *Scipio* or *Lælius*; whereas poor PLAUTUS was forc'd to make some at the mill. Tho' I think, the Critics are agreed that

that those twenty Plays of his which are still extant, were all compos'd before his bankruptcy. But tho' his necessitous circumstances might hasten the birth of some of his productions, the vivacity of the offspring argues the strength of that wit, that cou'd form them so well notwithstanding their hasty birth. If *Terence* were more mature and timely, he may thank the happiness of the times at least as much as his own genius for it. *PLAUTUS*'s sentences have a peculiar smartness in them that conveys the thought with clearness, and strikes the imagination strongly; so that the mind listens with attention, and retains it with pleasure. This makes his Dialogue more interesting, tho' less labour'd than that of *Terence*. In short, *PLAUTUS* is more gay, *Terence* more chaste. The first has more genius and fire, the latter more manners and solidity. *PLAUTUS* excells in low Comedy and Ridicule, *Terence* in drawing just Characters and maintaining them to the last. Their plots are both artful, but *Terence*'s is more apt to languish, whilst *PLAUTUS*'s spirit maintains the action with vigor. His invention was greatest; *Terence*'s art and management. *PLAUTUS* gives the stronger, *Terence* the more elegant delight. *PLAUTUS* appears the better Comedian, and *Terence* the finer Poet. The former hath more compass and variety, the latter more regularity and truth in his Characters. *PLAUTUS* shone most on the Stage, *Terence* pleases best in the Closet. *PLAUTUS* diverted both *Patrician* and *Plebeian*, but men of a refin'd taste wou'd prefer *Terence*.

FROM what has been said, the reader will be inclin'd to judge that the turn of *PLAUTUS*'s Plays is more to ridicule and humour, as that of *Terence*'s is to politeness, and to move the affections;



ons; and whoever cou'd happily unite the genius of these two, wou'd be able to write a complete Comedy.

# TERENCE

WAS born in the year of *Rome* 560, about nine years before the death of *Plautus*, when learning began to flourish among the *Romans*.

WHETHER *TERENCE* was of mean or noble parentage, whether an *African* in general, or a *Carthaginian*, is uncertain: The *Carthaginians* had continual wars with the *Numidians*; and as the *Romans* sent deputies three several times to compose those differences, 'tis most likely, that at one of them, *TERENCE* might be purchas'd among the other slaves that were sold. He happily fell into the hands of a generous master, *Terentius Lucanus*, a *Roman* Senator, who was so taken with the early marks he discover'd in his young slave of a bright genius, that he gave him the advantage of a good education to improve it; and soon after, by giving him his liberty, put him in a way of raising his fortune by it.

HIS merit soon recommended him to the acquaintance and familiarity of the chief nobility; and particularly to the friendship of *Scipio Æmilianus*, Son of *Paulus Æmilius*, and adopted by the Son of the elder *Scipio Africanus*. This noble man became the Hero of the age, and completed the destruction of *Carthage* some years after *TERENCE*'s death. *Lælius* son of the great *Lælius*, so intimate with the elder *Africanus*, was as intimate with the younger *Scipio* and our Poet, whose enemies were glad to give out that his Plays were compos'd by these noblemen, in order to lessen his growing credit. *Furius* was another

ther of **TERENCE**'s patrons, but his merit is less known; tho' he is mention'd by **TERENCE**'s enemies as one of the greatest men in *Rome*.

**THE** *Andrian* does not seem to have been **TERENCE**'s first piece; the very prologue to the Play seems to intimate the contrary; that was acted when he was but twenty seven years of age, 166 years before **CHRIST**. The *Hecyra* was acted the year following; the *Self-tormentor* *Heautontimorumenos*, two years after that: The *Ennuch* two years after the other: The *Pbormio* the latter end of the same year; and the year afterwards the *Adelpbi* or *Brothers* was acted, before **CHRIST** 160, when **TERENCE** was thirty three years of age.

AFTER this, **TERENCE** went into *Greece*, where he staid about a year, in order, as it is thought, to collect some of *Menander*'s Plays. He fell sick on his return from thence, and died at sea according to some, tho' others say it was at *Stymphalis* a town of *Arcadia*, whither he put back from sea, before he was quite thirty five years of age.

**TERENCE** was of a middle size, very slender, and of a dark complexion. He was married and left a daughter behind him, who was afterwards married to a *Roman Knight*.

WE proceed now to consider **TERENCE** more particularly, tho' very briefly, with respect to his Plays, and his Character as a Dramatic Writer.

IT were endless to mention the testimonies of the antients in his favour, or the many fine things said of him by modern Commentators and Critics. His chief excellency consists in these three points: The beauty of his Characters, the  
regularity

regularity of his Scene, and the politeness of his Dialogue.

As to the beauty of his Characters, *TERENCE* reigns without a rival; and therein *Plautus* has often grossly fail'd. But all *TERENCE*'s Characters are extremely natural; you hardly see a thought or humour strain'd throughout the Play; and hereby he submits himself, as it were, to the judgment of every reader, in every age. Where ridicule is too much affected, you cannot follow nature so well; you will always compose an absurd character out of several real ones in life. Such a character then is a creature of the fancy, and cannot be so truly entertaining, nor so improving; tho' by being more ridiculous, it will be more diverting for a while than one drawn after nature. This makes the grand difference between *Plautus* and *TERENCE*. The regularity likewise of *TERENCE*'s characters gives him another advantage over writers of *Plautus*'s genius. Wit and humour please the mind as distinct from the heart or affections; but every character in *TERENCE* interests the reader and stirs his affections. *TERENCE* first moves and then pleases you. Not but that *Plautus* must be allow'd to have often very fine Scenes of a more serious kind; but after all, his chief talent was ridicule, and *TERENCE*'s the propriety of the manners.

IN his sentences again *Plautus* is either too philosophical or proverbial. *TERENCE* is prodigiously cautious in this respect, and suits them so well to his subject by the politeness of his language, that they always seem to rise from the present occasion on which they are spoken, and not to have been sought for by the Poet.

No comic writer can be more scrupulously exact in observing the proper decorum of the Stage. The strokes by which he conducts the Drama are all masterly. We may find numberless instances of this kind in every Play of his, wherein he did not content himself to follow *Menander*, but often consulted his own genius. What *TERENCE* might have done if he had liv'd, is uncertain. It is rather to be admir'd, that with all the advantages he cou'd reap with imitating the *Greeks*, he shou'd be able to write six such finish'd pieces as are yet extant of his, before thirty four years of age, and not a *Roman* by birth neither; *Velleius Paterculus* declares, that the *Roman* Dialogue and Urbanity attain'd its full perfection under *Cæcilius*, *TERENCE*, and *Afranius*. *Varro* indeed gives the first the preference as to the conduct of the Stage. In a word, *TERENCE*'s Scene, as the ingenious Mr. *Congreve* has well observ'd, always proceeds in a regular connexion, the persons going on and off for visible reasons, and to carry on the action of the Play. He has indeed no witty meer chit-chat in these Plays of his; nor surfeits his audience with Scenes full of repartee, simile, or gross ribaldry; nor dares absurdly to shift his Scenes from one country to another; nor has any lame chasms in the midst of his acts, whereby the whole action is for a while at a stand, and to be poorly botch'd up again in the next Scene.

BUT *TERENCE*'s most undisputed excellency yet remains to be consider'd, the politeness of his Dialogue, the consummate elegance and purity of his Diction.

THE first language of Comedy was very mean and vulgar, and the Dialogue, as it were, stuff'd with obscene wit and ribaldry. The satirical characters

Art. 3. *the Republick of Letters.* 131

characters of some persons obnoxious to the public dislike, thus insolently pointed out, made up the first rude essays of the old *Greek Comedy at Athens.*

MENANDER is allow'd to have been the most polite *Greek* Comic Poet; him TERENCE chose for his model, having thoroughly studied and improv'd his manner. If TERENCE cou'd not attain all his wit and humour, as *Julius Cæsar* seems to question, he was confessedly more chaste and correct. *Plautus*, who was not inferior to *Menander* in wit or humour, we see sometimes, gave too much way to his genius; and it is a question whether he has not taken some of his witticisms as well as good turns from the *Greek*, whom he almost equal'd in most respects, allowing for the difference of language.

TERENCE therefore, tho' a foreigner by birth, was by temper and education more truly *Roman* than *Plautus*. There is a dignity and gracefulness in his sentiments, suitable to the gravity of a noble *Roman*; and it may be truly said of him with respect to his language, that, like the Graces, he is often seen to smile, is ever chearful, but never breaks out into a strong fit of laughter. His strokes of ridicule are so finely express'd, that a vulgar eye often cannot discern them; upon a closer view they appear so just and natural, that we wonder at our own inattention, that cou'd let them escape our observation.

IN a word, tho' we shou'd allow that *Plautus* had more wit, and *Cæcilius* more skill in laying the plot, yet this excellency of Diction and Dialogue sets TERENCE above all other Comic Writers.

N. B.

N. B. Besides these nine Poets, of whose Life and Writings we have now given the reader an Abstract, our author has given us a brief account of several both Dramatic and others, which he calls MISCELLANEOUS POETS, who were well esteem'd by the antients. And tho' their works being now chiefly lost, we can form no certain judgment of our own, yet he has thought it worth his while to inform us of their Character, as far as he has found it given by antient writers.



## ARTICLE IX.

*A TREATISE of the Animal OEconomy.*

*By Bryan Robinson, M. D. Dublin:*

*Printed by George Grietson, for*

*C. Rivington, at the Bible and Crown*

*in St. Paul's Church-yard London.*

*1732. 8vo. pagg. 283.*

OUR author's design in this Treatise, is to explain *Muscular Motion, the Motion of the Blood, Respiration, Digestion and Nutrition, Secretion and the Discharges of human Bodies*, and this he undertakes to do, not by Hypotheses, but by Reason and Experiments.

IN order to explain *the Motion of the Blood*, he has promis'd an account of *the Motion of Fluids*

*Fluids through Cylindrical Pipes, in the seven following Propositions.*

Proposition I.

*If a fluid be mov'd through a cylindrical pipe made of a given sort of matter, by a force acting constantly and uniformly during the whole time of the motion; its velocity, setting aside the resistance of the air, will be in a ratio compounded of the subduplicate ratio of the moving force directly, and the subduplicate ratios of the diameter and length of the pipe, taken together inversely.*

Proposition II.

*If a fluid flow through two systems of cylindrical pipes made of a given sort of matter, and consisting each of one trunk, and the same number of branches arising from it; if the pipes of the two systems have like situations and capacities, that is, if any two corresponding pipes be similarly situated with respect to the rest of the pipes, and their capacities be as the capacities of the whole systems; and if the forces generating the motions in two corresponding pipes be in the same proportion as the whole moving forces of the two systems: The velocities in the two corresponding pipes, setting aside the resistance of the air, will be in ratios compounded of the subduplicate ratios of the whole moving forces of the two systems directly, and the subduplicate ratios of the diameters and lengths of the pipes taken together inversely.*

Proposition III.

*If a fluid flow through two systems of cylindrical pipes made of a given sort of matter, and consisting*  
 AUGUST 1732. I each

*each of two trunks, and the same number of branches similar in their situations and capacities, that is, if any two corresponding pipes be similarly situated with respect to the rest of the pipes, and their capacities be as the capacities of their whole systems, if in each system the last and smallest branches of the two trunks be continuous, and if the forces generating the motions in any two corresponding pipes be in the same proportion as the whole moving forces of the two systems; the velocities in two corresponding pipes, setting aside the resistance of the air, will be in ratios compounded of the subduplicate ratios of the whole moving forces of the two systems directly, and the subduplicate ratios of the diameters and lengths of the pipes taken together inversely.*

#### Proposition IV.

*If a fluid flow through two compounded systems of cylindrical pipes, consisting each of two cylindrical trunks, and the same number of smaller systems, like those describ'd in the last Proposition, the trunks of which smaller systems open into their respective principal trunks of the compounded systems, if all the corresponding pipes of the compounded systems have like situations and capacities, that is, if any two corresponding pipes be similarly situated with respect to the rest of the pipes, and their capacities be in the same proportion as the whole capacities of the compounded systems, and if the forces generating the motions in two corresponding pipes be as the whole moving forces of the two compounded systems; the velocities in two corresponding pipes, setting aside the resistance of the air, will be in ratios compounded of the subduplicate ratios of the whole moving forces of two compounded systems directly, and the subdu-*



Art. 9. *the Republick of Letters.* 135

*licate ratios of the diameters and lengths of the pipes taken together inversly.*

Proposition V. Problem I.

*The velocity of a fluid moving through a cylindrical pipe of a given diameter and length, and the force generating the motion being given; to determine the velocities generated by an equal force in the several parts of a system, like one of the systems describ'd in the third Proposition, which system consists of two given cylindrical trunks, and a given number of cylindrical branches into which the two trunks open.*

Proposition VI.

*If a fluid flow through a simple system of cylindrical pipes, consisting of one trunk and a certain number of branches; the velocity in any pipe will be greater or less as the moving force of the system is greater or less, as the pipe is wider or narrower, shorter or longer, nearer to or farther from the moving force, as the weight of fluid in the pipe conspires with or opposes its motion, or as any of the pipes of the system is lengthen'd or shorten'd.*

Proposition VII.

*If a fluid flow through a simple system of cylindrical pipes, consisting of one trunk and a certain number of branches; and if any pipe of the system be obstructed or open'd, contracted or dilated, the velocity will be encreas'd or diminish'd in all the other pipes of the system: And the encrease or diminution of velocity in any one of them will be greater or less, cæteris paribus, as the pipe is nearer to or farther*

I 2

from

*from the obstructed or open'd, contracted or dilated pipe.*

As to *Muscular Motion*, our author lays down his account of it in the following Proposition.

*Muscular Motion is perform'd by the vibrations of a very elastick æther, lodg'd in the nerves and membranes investing the minute fibres of the muscles, excited by the power of the will, heat, wounds, the subtil and active particles of bodies, and other causes.*

AFTER this, our author gives a short account of the structure of a muscle, he acknowledges that the nerves are the principal instruments of sensation and motion, but denies that they are pipes, which contain a fluid, call'd *animal spirits*, or that such a fluid is separated from the blood in the brain.

THE manner how *Muscular Motion* is perform'd by this *Æther* our author explains thus,

WHEN, says he, by the power of the will a vibrating motion is excited in the *Æther*, in those ends of the nerves which terminate in the brain; that motion is in an instant propagated through their solid and uniform *Capillamenta*, to the membranes of the muscles, and excites a like motion in the *Æther* lodg'd within those membranes; and a vibrating motion rais'd in the *Æther* within the membranes, increases its expansive force; an increase of that force swells the membranes; a swelling of the membranes causes a contraction of the fleshy fibres; and that contraction, a motion in the parts to which the extremities of the muscles are fasten'd. Thus the limbs and other parts of animals are mov'd by their muscles, each of which has its two ends fasten'd to two bones, whereof one is always

2.

more

Art. 9. *the Republick of Letters.* 137

more moveable than the other; on which account, when its fleshy fibres are shorten'd by the swelling of the membranes, the more moveable bone is drawn towards that which is more fix'd, by means of an intervening joint upon which it turns.

As soon as the will ceases to act, the vibrating motion of the *Æther* caus'd by that action ceases; and a cessation of the vibrating motion of the *Æther* causes a diminution of its expansive force; and a diminution of that force, gives an opportunity to the dilated membranes to contract by the attractive power of their parts, and thereby to lengthen their fleshy fibres. Another cause, continues he, of the lengthening of the fleshy fibres and dilation of a muscle, is a vibrating motion excited in the *Æther*, lodg'd in the fleshy fibres by their contraction: For that vibrating motion will increase the expansive force of the *Æther*, and that encreas'd force will lengthen the fibres, the very instant the cause which contracted them ceases to act: These two forces added together, make the whole force whereby a contracted muscle is dilated.

THIS is, in short, our author's account and explanation of *Muscular Motion*. What he says concerning *the Motion of the Blood*, is contain'd in several Propositions and Corollaries deduced from them, some of which are these that follow.

Proposition I.

*The blood moves in the arteries and veins with a kind of circular motion.*

*Cor. 1.* THE two ventricles of the heart throw out equal quantities of blood in each systole.

*Cor. 2.* As much blood flows through each ventricle and through the lungs, as flows through all the rest of the body in the same time.

### Proposition II.

*The velocity of the blood is less in the sum of the branches of both arteries and veins, than in their respective trunks; and it is less in the veins than in their corresponding arteries.*

*Cor. 1.* HENCE it appears, that the velocity of the blood is continually lessened in the arteries from their trunks to their smallest branches; and increased continually in the veins from their smallest branches to their trunks; and by consequence that the velocity is least in the last and smallest branches of the arteries and veins.

*Cor. 2.* SINCE the velocity of the blood is least in the smallest branches of the arteries and veins; it necessarily follows, that the blood will be more liable to be obstructed by cold and other causes, in its course through those vessels, than through any others.

### Proposition III.

*The velocity of the blood in one and the same artery or vein, is the same both in the systole and diastole of the heart; when the arteries are dilated and when they are contracted.*

*Cor.*

*Cor. 1.* HENCE it appears, that while the progressive motion of the blood continues the same, the force which generates this motion, must by its constant action continually generate as much motion as is destroy'd by the resistance of the internal surface of the whole system of blood-vessels.

OUR author has given us a table to shew the tenor of the pulse at different hours of the day; from whence it appears, that the pulse is slower in the morning than at any other time of the day; that it grows something quicker before breakfast, and a little more so after it; that it grows slower again before dinner, and quicker immediately after dinner; and that the quickness acquir'd by this meal continues for about three or four hours, and then abates a little; and continues in that state, without any considerable change, in bodies which eat and drink little at night, till they go to rest.

Concerning *Respiration*, our author lays down this Proposition.

*The life of animals is preserv'd by acid parts of the air, mixing with the blood in the lungs: which parts dissolve or attenuate the blood, and preserve its heat; and by both these, keep up the motion of the heart.*

THE truth of this Proposition our author proves fully from a series of experiments and observations; and to obviate objections proves likewise the following particulars.

1. THAT the motion of the lungs in breathing is no otherwiseneccessary to the life of animals, than

as by this motion the lungs receive a constant supply of fresh air.

2. THAT the motion of the lungs in breathing does not change the colour of the blood in that part.

3. THAT the death of animals and extinction of flame in a confin'd air, are not caus'd by a diminution of its elasticity.

ACCORDING to our author, p. 210. the acid of the air dissolves or attenuates the blood at the same time it generates heat in it; and the dissolution or attenuation will be greater or less, as more or less of this acid is mix'd with the blood in a given time; and therefore the blood will be more dissolv'd or attenuated in winter than in summer. And if the want of a sufficient dissolution or attenuation of the blood be the cause of *malignant Diseases*; bodies will be more subject to such diseases in summer and hot countries, than in winter and cold countries.

To account for *Digestion and Nutrition*, our author lays down the following Propositions,

### Proposition I.

*The texture of the nourishment is chang'd in the bodies of animals by a gentle heat and motion.*

SOME, says he, from observing that fluids have a power of dissolving bodies, have thought that a fluid in the stomach dissolves the food and turns it into chyle; but as it does not appear, continues he, from experiments and observations that there is a fluid in the stomach endued with such a power; this opinion is without foundation.

OTHERS

OTHERS from observing the great strength of the gizzards of fowls, have imagin'd that the food is dissolv'd in the stomachs of fowls, and consequently in the stomachs of all animals by attrition or grinding. But if this opinion, says our author be examin'd, it will likewise appear to be without foundation.

HIS account of digestion is thus: The food, he says, is dissolv'd and turn'd into chyle by a gentle heat and motion. Heat, makes many bodies fluid, which are not fluid in cold. Lead is melted by a heat eight times as great as the external heat of a human body; tin by a heat six times as great; wax by a heat twice as great; and bones with the addition of a little water are dissolv'd in a digester by heat in a little time. If the heat of the stomach, says our author, be nearly equal to that of the blood; this heat, tho' gentle, may be sufficient, when the orifices of the stomach are pretty exactly clos'd, to dissolve the food in a few hours, and turn it into chyle; especially when it is assisted by the motion of the stomach, which by agitating and mixing the food will contribute to this end. For since heat can dissolve solid bodies, and nothing is found in a human stomach, besides a gentle heat and motion, which can dissolve the food and turn it into chyle, it will follow, continues he, that the food is digested or dissolv'd, and turn'd into chyle, by a gentle heat and motion.

### Proposition II.

*The nourishment of animals changes its texture in their bodies, till it becomes like their solid and durable parts.*

### Proposition

## Proposition III.

*The constituent solid parts of animals, according to their several natures, are endued with peculiar attractive powers of certain magnitudes; by which they draw out of the fluids moving through them, like parts in certain quantities, and thereby preserve their forms and just magnitudes.*

UNDER the Section of Secretion, our author has only the two following Propositions.

## Proposition I.

*The glands in the bodies of animals according to their several natures and dispositions, are endued with peculiar attractive powers, by which they suck in various juices from the blood.*

## Proposition II.

*If human bodies have the same number of corresponding glands, if corresponding glands have the same number of corresponding secerning pipes arising out of corresponding blood-vessels, if the lengths of corresponding pipes be as the lengths of the bodies, if the bodies be situated alike with respect to the horizon, their hearts be alike free from the influences of disturbing causes, and their blood be alike saturated with parts fit for Secretion; the quantities of humour discharg'd by corresponding glands in a given time, will be in ratios compounded of the sesquiplicate ratios of the diameters of corresponding blood-vessels, and of the subduplicate ratios of the forces which move the secern'd humours through corresponding secerning pipes, directly; and of*



*of the subduplicate ratios of the lengths of the bodies inversely.*

OUR author's first proposition, relating to *the Discharges of human bodies*, is as follows;

*The mean quantities of food and discharges in a natural day taken from all the food and discharges of a month, are nearly equal in healthful bodies.*

To illustrate this, he has given a table made from a course of statical experiments; from which it appears,

*First*, That perspiration and urine vary in their quantities at different seasons of the year, and that as one encreases the other lessens. In *April* and *May* they were nearly equal, only urine exceeded perspiration a little in *April*, and was exceeded by it a little in *May*. In the three summer months, *June*, *July*, and *August*, taken one with another, perspiration exceeded urine in the proportion of about 5 to 3. In *October* and *November* they were nearly equal again, only urine exceeded perspiration a little in *November*. At the end of this month our author was interrupted from carrying on his experiments, but having repeated them for about ten days in cold frosty weather, he found that urine then exceeded perspiration as much as perspiration exceeded urine in summer.

*Secondly*, That stool is but a small discharge when compar'd with perspiration and urine, and is but little influenc'd by the seasons of the year in healthful bodies. It was a little larger, he says, in *May* than in the other months, from a gentle *Diarrhœa*, for about twenty days in that month.

month. And it was less in *October* and *November*, from the quantity of food being less in those months than in the others.

*Thirdly*, That the daily food and daily discharges taken from all the food and all the discharges of a month, are nearly equal at all seasons of the year in healthful bodies, only the discharges fall a little short of the food in autumn, and exceed it a little in the spring. The difference between the food and discharges at these seasons, arises from perspiration, being more diminish'd in autumn by the cold of the external air, than urine is encreas'd; and more encreas'd in the spring by the warmth of the air, than urine is diminish'd. And hence it is, that bodies grow heavier in autumn, and lighter in the spring; and by consequence that they are a little heavier in winter than they are in summer.

In the last place our ingenious author proposes the following Problem,

*To determine the proportion which perspiration bears to urine at different seasons of the year, at different times of the natural day, under different kinds and degrees of exercise, in bodies of different ages, and bodies which are nourish'd by different kinds of food.*

I. 'Tis certain that perspiration with respect to urine, is greater in summer than in winter. It was near three times as great, our author says, in the body from which he made his table. A warm air warms the skin and increases perspiration, and a cold air cools the skin and lessens perspiration; but as perspiration increases or lessens, urine, on the contrary, lessens or increases

creases by that table. The proportion of perspiration to urine, is regulated by the heat of the skin; and as far as the heat of the skin is encreas'd or lessen'd by the heat or cold of the external air, the proportion of perspiration to urine will be encreas'd or lessen'd by the heat or cold of the external air.

II. FROM the table it appears, that both perspiration and urine are greater in the afternoon than in the morning, in the day than in the night; but yet the proportion of perspiration to urine is greater in the night when bodies are at rest, than it is in the day time. Hence we may see, that notwithstanding the inequalities of this proportion in different parts of the natural day, the proportion of perspiration to urine in the whole natural day, is nearly the same, at the same season of the year in healthful bodies.

III. THE proportion of perspiration to urine is encreas'd by all those exercises which encrease the motion of the blood, and warm the skin. Two men of nearly the same height and weight, walk'd a mile in half an hour, and in that time each perspir'd about  $3\frac{1}{2}$  ounces, which is about three times as much as they ordinarily perspire in the same time, in the heat of summer, without exercise. The same men walk'd above two miles in half an hour, and in that time one perspir'd nine ounces, and the other eight, which was about eight times as much as they ordinarily perspire in the same time in the heat of summer without exercise. A third man who was fat and much taller than either of the others, walk'd two miles in half an hour, and

and in that time perspir'd thirteen ounces and a half. A boy seven years old, who without exercise perspir'd half an ounce in half an hour in the heat of summer, by walking at such a rate as gave a gentle warmth to his skin but did not make him sweat, perspir'd about three times as much in the same time. At the beginning of the exercise of walking, our author has observ'd, that urine has been encreas'd as well as perspiration; but on continuing the exercise, urine in a very little time has decreas'd again, and grown less than it was before. The exercise of riding encreases perspiration, but neither so suddenly, nor in so great a degree as the exercise of walking.

IV. THE proportion of perspiration to urine in bodies of different ages, will be greater or less, as the external heat of the body is greater or less; but the external heat of the body is less in old bodies than it is in others; and therefore the proportion of perspiration to urine will be less in old bodies than it is in others.

V. THE proportion of perspiration to urine, in bodies nourish'd by different kinds of meats and drinks, will be greater or less as those meats and drinks are fitted to warm or cool the skin by warming or cooling the blood, and encreasing or lessening its motion. As to drinks, water and watry liquors drunk hot, warm the skin, and encrease perspiration; and drunk cold they cool the skin, and encrease urine. Three or four quarts of chalybeat waters will pass off by urine in many bodies, in less than three hours time. Wine and other fermented liquors drunk cold, and in large quantities, frequently pass off by  
urine,

urine, but not altogether so quick as cold water; and drunk hot, they encrease perspiration. Water impregnated with nitre is colder and more diuretick than plain water. As to meats, those which are dry and warming encrease perspiration; and those which are moist and cooling encrease urine. From hence it appears, that the proportion of perspiration to urine is encreas'd or lessen'd by meats and drinks, as they encrease or lessen the heat and motion of the blood.



## A R T I C L E X.

PHILOSOPHICAL TRANSACTIONS *for the*  
*Months of January, February and*  
*March. 1731. No. 422.*

### The C O N T E N T S.

I. *A Catalogue of the fifty Plants from Chelsea Garden, presented to the Royal Society by the Company of Apothecaries for the year 1730; pursuant to the Direction of Sir Hans Sloane Bart. Med. Reg. Præs. Col. Reg. Med. & Soc. Reg. By Isaac Rand Apothecary, F. R. S.*

II. *A Letter concerning the Electricity of Water from Mr. Stephen Gray to Cromwell Mortimer, M. D. Secr. R. S.*

III. *The Method of making the best Mortar at Madarass in East-India; describ'd in a Letter from the honourable Isaac Pike, Esq; Governor of St. Helena, to Edmund Halley L. L. D. Reg. Astr.*  
*Vice*

*Vice Pres. R. S. and by him communicated to the Royal Society.*

IV. *Epistola Domini Huxham M. D. ad Jacobum Jurin M. D. R. S. & Coll. Med. Sec. de morbo Colico singulari.*

V. *De Figuris quas Fluida rotata induere possunt, Problemata duo; cum conjectura de Stellis quæ aliquando prodeunt vel deficiunt; & de Annulo Saturni. Authore Petro Ludovico De Maupertuis, Regiæ Societatis Londinensis, & Academiæ Scientiarum Parisiensis Socio.*

VI. *An Extract of a Letter from Oliver St. John Esq; F. R. S. dated from Florence, November the 30th 1731. N. S. communicated by R. Graham, F. R. S, concerning the Arcuccio.*

VII. *An Extract of a Letter from Mr. Hopkins to Mr. John Senex F. R. S. concerning an extraordinary large Horn of the Stag Kind, taken out of the Sea on the Coast of Lancashire.*

VIII. *Three Cases communicated by Claudius Amyand Esq; F. R. S. Serjeant Surgeon to his Majesty.*

1. *Concerning a Child born with the Bowels hanging out of the Belly.*

2. *Of an extraordinary Cause of a Suppression of Urine in a Woman.*

3. *Of a Stricture in the middle of the Stomach in a Girl, dividing it into two Bags.*

**F**ROM among the many curious and valuable pieces publish'd from time to time by the members of this learned body, we shall always endeavour to select such as are most useful, and at the same time suited to the understanding of the generality of readers: And therefore we shall at present give an account of the method;  
com-

communicated by Mr. *Pyke*, of making the best Mortar at *Madras*, as likewise of the *Arcuccio*, sent by Mr. *St. John* from *Florence*.

“TAKE, says Mr. *Pyke*, in his letter to Dr. *Halley*, fifteen bushels of fresh pit-sand well sifted; add thereto fifteen bushels of stone lime; let it be moisten'd or slack'd with water in the common manner, and so laid two or three days together.

THEN dissolve 20 pounds of *Jaggery*, which is coarse sugar, or thick *molasses*, in water, and sprinkle this liquor over the mortar, beat it up together till it be well mix'd and incorporated; and then let it lie by in a heap.

THEN boil a peck of *Gram* (which is a sort of grain like a *Tare*, or between that and a *Pea*) to a jelly, and strain it off through a coarse canvass, and preserve the liquor that comes from it.

TAKE also a peck of *Myrobalans*, and boil them likewise to a jelly, preserving that water also as the other; and if you have a vessel large enough, you may put these three waters together, that is, the *Jaggery*-water, the *Gram*-water, and the *Myrobalan*. The *Indians* usually put a small quantity of fine lime therein, to keep their labourers from drinking it.

THE mortar beat up, and when too dry sprinkled with this liquor, proves extraordinary good for laying brick or stone therewith; keeping some of the liquor always at hand for the workman to wet his bricks with; and if this liquor prove too thick, dilute it with fresh water.

OBSERVE also, that the mortar here is not only to be well beaten, and mix'd together, but also laid very well, and every brick, or piece of brick, flush'd in with the mortar, and every

AUGUST 1732.

K

cranny

cranny fill'd up, yet not in thick joints like the common *English* mortar; and also over every course of bricks, some to be throw'd on very thin: And where the work has stood tho' but for a breakfast or a dining time, before you begin again wet it well with this liquor with a ladle, and then lay on your fresh mortar; for this mortar, notwithstanding its being thus wetted, dries much sooner than one not us'd to it wou'd conceive, but especially in hot weather.

For some very strong work the mortar above mention'd is improv'd as follows:

TAKE coarse tow and twist it loosely into bands, as thick as a man's finger, (in *England* ox-hair is us'd in its stead) then cut it into pieces of about an inch long, and untwist it so as to lie loose; then strew it lightly over the other mortar, which is at the same time to be kept turning over, and so this stuff be beat into it, keeping labourers continually beating in a trough, and mixing it till it be well incorporated with all the parts of the mortar. And whereas it will be subject to dry very fast, it must be frequently soften'd with some of the aforesaid liquor of *Jaggery*, *Gram*, and *Myrobalans*, and some fresh water; and when it is so moisten'd and beat, it will mix well; and with this they build, (tho' it be not usual to build common house-walls thus) when the work is intended to be very strong; and also for some ornaments, as columns, good arch'd work, or imagery set up in gardens, it is thus made.

THO' for common buildings about *Madras*, where the rainy season holds not above three months in the year, and sometimes less, they usually lay all the common brick-work in a loamy clay,



**Art. 10. *the Republick of Letters.* 151**

clay, and plaister it over on both sides with this morttar, which is yet farther to be improv'd.

THUS far for building mortar.

HAVING your mortar thus prepar'd, as is before describ'd, you must separate some of it, and to every half bushel you are to take the whites of five or six eggs, and four ounces of *Ghee* (or ordinary unsalted butter) and a pint of butter-milk, beaten all well together: Mix a little of your mortar with this, until all your *Ghee*, whites of eggs and butter-milk be soak'd up; then soften the rest well with plain fresh water, and so mix all together, and let it be ground, a trowel full at a time, on a stone with a stone-roller, in the same manner that chocolate is usually made or ground in *England*, and let it stand by in a trough for use. And when you use it, in case it be too dry, moisten it with some water, or the beforemention'd liquor. This is the second coat for plaistering.

*Note,* When your first coat of plaistering is laid on, let it be well rubb'd on with a hardning trowel, or with a smooth brick, and strew'd with a gritty sand, moisten'd, as occasion requires, with water, or the before-mention'd liquor, and then well-harden'd on again; which, when half dry, take the last mention'd composition for your fine plaistering; and when it is almost dry, lay on your whitening varnish; but if your work shou'd be quite dry, then your *Chinam* liquor must be wash'd over the work with a brush.

THE best sort of whitening varnish is thus made. Take one gallon of *Toddy*, a pint of butter-milk, and so much fine *Chinam* or lime, as is proper to colour it; add thereunto some

of the *Chinam* liquor before-mention'd, wash it gently over therewith; and when it is quite dried in, do the same again. A plaister thus made is more durable than some soft stone, and holds the weather better in *India*, than any of the bricks they make there.

IN some of the fine *Chinam* that is to endure the weather, and where it is likely to be subject to much rain, they put \* *gingerly oil* instead of *ghee*; and also in some they boil the bark of the *Mango*-tree, and other barks of astringent natures, and *Aloes*, which grow here in great plenty by the sea-shore; but to all of the fine *Chinam*, that is for outside plaistering, they put butter-milk, which is here call'd *Toyro*. And for inside-work they use glue made very thin and weak, instead of size, for white-washing; and sometimes they add a little gum to it.

N. B. Whereas sundry ingredients here mention'd are not to be had in *England*, it may not be amiss to substitute something more plentiful here, which I imagine to be of the same nature.

As to all the astringent barks, I take oaken-bark to be as good as any.

INSTEAD of *Aloes*, either *Turpentine*, or the bark and branches of the *Sloe*-tree. Tho' *Turpentine* be not so strong, yet, if us'd in greater quantity, may serve to the same purpose.

BUT there is a sort of *Aloes Hepatica* often very cheap. Instead of *Myrobdans* some juice of † *Aloes*; also instead of *Jaggery* coarse sugar or molosses will do; instead of *Toddy*, which is

\* *Oleum Sefami.*

† *Sloes.*

a sort

of *Palm* wine, the liquor from the *Birch* tree comes near to it.

*Note,* That in *China*, and some other parts, they temper their mortar with blood of any sorts of cattel; but the ingredients before-mention'd are said to be as binding, and do full as well, and do not make the mortar of so dark a colour as blood will do.

THE plaistering above describ'd, is thought, in *India*, vastly to exceed any sort of *Stucco*-work, or plaister of *Paris*; and I have seen a room done with this sort of *Terrass*-mortar that has fully come up to the best sort of wainscot-work, in smoothness and in beauty".

THE *Arcuccio*, of which an account, together with the design of one, drawn in perspective, was sent by Mr. *St. John* from *Florence*, is a kind of machine or bed-cradle, to hinder young children from being overlaid by their nurses. After the child is put into it, both it and the child are laid in the bed all night; and it is so contriv'd, that the *Arcuccio* with the child in it, may, in the winter be laid entirely under the bed-cloaths, without any danger of smothering.

THESE bed-cradles are universally us'd at *Florence*, nay, Mr. *St. John* says, every nurse there is oblig'd to lay the child in one on pain of excommunication. And considering how many are charg'd overlay'd in the bills of mortality, besides the great numbers that are yearly murder'd after the same manner in other parts of the kingdom by the carelessness of nurses, it were to be wish'd that the use of such a machine, or something else that would answer the same end, was enjoin'd by a law.



## ARTICLE XI.

*State of Learning.*

## P A R I S.

*There is just published here,*

**C**odex Medicamentarius seu Pharmacopœia Parisiensis ex mandato Facultatis Medicinæ Parisiensis in lucem edita, M. Hyacintho Theodoro Baron, Decano. 1732. 4to.

## H A G U E.

**H**istoire des Papes depuis St. Pierre jusqu'à Benoit XIII. inclusivement, Divisée en quatre Volumes 4to. the two first only yet publish'd.

## L E I P S I C K.

**S**chediasma de Moralitate actionum intrinsicâ, Auctore Joanne Christiano Bucky. 4to.

## F R A N K F O R T and L E I P S I C K.

**C**hrist. Godofr. Stentzelii Torgaviensis Artis Salutar. & Philosophiæ Doctoris, Facultatis Medicæ Assessoris, & Chirurgiæ in Academia Vitembergensi Professoris publici Medicina Theoretico-practica Aphorismis in usum Auditorum suorum comprehensa. 8vo.

*Christiani*

*Christiani Sigismundi Georgi. L. L. A. A. M. Ordinis Philosophorum Witteberg. Assessoris Vindictiarum N. T. ab Ebraïsmis Libri tres: Quibus Quicquid Ebraïsmi a Th. Gatakerò, Jo. Vorstio, Jo. Oleario Reliquis Græcæ novi Fœderis Dictioni est affixum tum argumentis tum testimoniis ex probatissima antiquitate Græca erutis diluitur, simulque veræ nominum ac Verborum particularum, Figuratum, Phrasium Significationes, Pondera atque usus excutiuntur. Cum tribus Indicibus. 4to.*

FRANCFORT upon the Maine.

**T**Ractatus de Jure pascendi publico & privato ad Germaniæ Praxin accommodatus, Advocatis, aliisque in foro versantibus apprime utilis & necessarius, variisque Casibus, Responsis & præjudiciis, præprimis quoad jus pascendi privatum illustratus, hætenus in Germania nondum, sed jam demum editus a Johanne Christiano Schütz, J. U. L. & Advocato Legali in Patria Montensi. Accessit Index Rerum & Verborum locupletissimus. 4to.

JENA.

**J**O. Georgii Walchii Theol. D. & P. P. Introductio in Libros Ecclesiæ Lutheranæ symbolicos Observationibus Historicis & Theologicis illustrata. 4to.

PADOUA.

1. **P**Riapeia sive Diversorum Poetarum in Priapum Lusui illustrati commentariis Gasparis Schoppii, Franci, L. Apuleij Madaurensis ANEXOMENOS ab eodem illustratus, Heraclii Imperatoris, Sophoclis  
K 4 Sophistæ

*Sophista, C. Antonii, Q. Sorani, & Cleopatra Regina Epistole de propudiosa Cleopatrae Reginae Libidine. Huic Editioni accedunt Josephi Scaligeri in Priapeia Commentarii, ac Friderici Linden-Bruch in eadem Notæ. 8vo.*

2. *Les Droits des Ambassadeurs & des autres Ministres publics les plus éminents: avec un Tableau, qui représente les Ministres négocians aux plusieurs Cours de l'Europe dans les Années 1730. & 1731. par Jean Gottlieb Ulich Avocat-Saxon. Leipfick 4to.*

## L O N D O N.

*There are just published here,*

**A**N Historical, Critical, Geographical, Chronological, and Etymological Dictionary of the Holy Bible, in three Volumes Folio: Wherein are explain'd all the proper Names mention'd in the Old or New-testament, whether of Men, Women, Cities, Countries, Rivers, Mountains, &c. As also most of the significant and remarkable Appellatives that any where occur therein; with accounts of all the natural Productions, as Animals, Vegetables, Minerals, Stones, Gems, &c. The whole digested into alphabetical Order, and illustrated with above one hundred and sixty Copper-plates, representing the Antiquities, Habits, Buildings, Sepulchres, and other Curiosities among the Jews. To which is annex'd *Bibliotheca Sacra*, or a copious Catalogue of the best Editions and Versions of the Bible. With a large Account of the most valuable Commentaries, Expositions and Paraphrases upon the Whole, or any Part thereof, and the Authors of the same. And an ample Chronological Table of the History of the

Art. 11. *the Republick of Letters.* 237

the Bible, a *Jewish* Calendar, Tables of all the *Hebrew* Coins, Weights, and Measures, reduced to our own. A Dissertation upon *Jewish* Coins and Medals. Another upon the *Taſticks* of the ancient *Hebrews*, by the *Chevalier Folard*, concluding with a literal Translation of all the *Hebrew*, *Chaldee*, *Syriack* and *Greek* Names in the Bible. With Prefaces proper to each Part. Written originally in *French* by the Reverend Father *Dom. Auguſtin Calmet*, a *Benedictine* Monk, Abbot of *Senones*. Translated into *Engliſh* from the Author's laſt Edition, with occasional Remarks, by *Samuel D'Oyly*, M. A. late Fellow of *Trinity College* in *Cambridge*, and Vicar of *St. Nicholas Rochefter*, and *John Colſon*, M. A. F. R. S. and Vicar of *Chalk* in *Kent*. London: Printed for *J. J. and P. Knapton*, *D. Midwinter*, *A Ward*, *A Betteworth* and *C. Hitch*, *J. Pemberton*, *J. Osborn* and *T. Longman*, *C. Rivington*, *F. Clay*, *J. Batley*, *R. Hett* and *T. Hatchett*.

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THE  
Present State  
OF THE  
REPUBLIC  
OF  
LETTERS.

For September, 1732.

VOL. X.

— *Fungar vice cotis, acutum  
Reddere quæ ferrum valet, exfors ipsa secandi.*  
Horat.

L O N D O N :

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# A TABLE of the ARTICLES

FOR SEPTEMBER 1732.

ART. XII. **R**evelation examin'd with Candor, &c. Page 165

XIII. The ancient Physician's Legacy to his Country, &c. By *Thomas Dover*, M. B. 183

XIV. A History of the Popes, from *St. Peter* to *Benedict XIII.* including them both. 208

XV. An Historical, Critical, Geographical, Chronological, and Etymological Dictionary of the Holy Bible, in three Volumes. By *Father Dom. Augustin Calmet*, &c. 212

XVI. The whole Works of the most Reverend Father in God Sir *William Dawes*, Bart. late Lord Archbishop of *York*, &c. In three Volumes 8vo. 221

XVI. *State*

## 164 *A TABLE of the ARTICLES.*

XVII. <i>State of Learning,</i>	232
<i>R O M E,</i>	ibid.
<i>P A R I S,</i>	233
<i>P A D O U A,</i>	236
<i>A M S T E R D A M,</i>	ibid.
<i>N U R E M B E R G,</i>	237
<i>L O N D O N,</i>	ibid.



**T H E**



THE  
PRESENT STATE  
OF THE  
Republick of Letters.

FOR SEPTEMBER 1732.

ARTICLE XII.

REVELATION *examin'd with Candor ;  
or, a fair Enquiry into the Sense and  
Use of the several Revelations expressly  
declar'd, or sufficiently implied, to be  
given to Mankind from the Creation, as  
they are found in the Bible. By a  
profess'd Friend to an honest freedom of  
Thought in religious Enquiries. Vol.  
II. containing Dissertations upon some  
Revelations subsequent to the Flood;  
beginning with the Grant of Animal  
Food made by God to Noah, and ending  
with the Command to Abraham to Sa-  
crifice his Son.*

SEPTEMBER 1732.

L

To

To whom shall I speak and give warning,  
that they may hear? Behold their Ear  
is uncircumcis'd, and they cannot hear-  
ken; behold the word of the Lord is  
unto them a reproach: they have no  
delight in it. *Jer. vi. 10*

**London:** Printed for C. Rivington  
at the Bible and Crown in St. Paul's  
Church-yard. 1732. in 8vo. pagg. 294.  
*besides the Preface and Introduction.*

**T**HIS Second Part of our ingenious au-  
thor's performance contains *eight* Differta-  
tions, the *first* of which is concerning the grant  
of animal food made to *Noah*: for we learn  
from the ninth Chapter of *Genesis*, that soon af-  
ter the flood, the charter of dominion over the  
animal world, given to *Adam*, was enlarg'd to  
*Noah*: the creatures being now granted to him,  
and, in him, to all mankind for food; but grant-  
ed, however under this restriction, that they  
shou'd not eat the blood with the flesh. This  
appears from the third and fourth Verses of that  
Chapter. *Every moving thing that liveth shall be  
meat for you; even as the green herb, have I given  
you all things:* Here is the grant: After that im-  
mediately follows the restriction; *but flesh with the  
life thereof, which is the blood thereof, shall you not  
eat.* Here, says our author, you see the grant  
is limited; and this limitation plainly teaches us,  
that tho' man was allow'd to eat the flesh of the  
creatures,



creatures, yet he was not allow'd to eat the blood with it.

'Tis a fundamental doctrine with the *Jews*, \* that revelations were given to mankind from the beginning; that God gave *Adam* six grand principal precepts, by which to conduct his life and govern society; and these, they say, are the fundamental principles of the law of nature, and are as follow;

FIRST, *To abstain from idolatry.*

Secondly, *To bless the name of God*, or as others express it, *To abstain from malediction of the divine name.*

The seven precepts of the Sons of Noah.

Thirdly, *To abstain from murder.*

Fourthly, *From Adultery*, or the pollution of impure mixtures. Fifthly, *From Theft.* And sixthly, *To appoint judges to be guardians of these precepts*; or, in general, to preserve publick justice. And that to these six, given to *Adam*, a seventh was added to *Noah*, viz. *To abstain from the limb of a living creature.* Not that it was lawful to eat the limbs of living creatures before *Noah*; for it always was unlawful before the flood; but because, upon the enlargement of the first right of dominion over the creatures, when they were granted to man for food, under the limitation now mention'd, this precept to *Noah*, was added to the six before given to *Adam*; And these seven precepts they call, *The seven precepts of the Sons of Noah*; that is, The rules, which all the descendants of *Noah* were oblig'd to observe; and consequently, the observance of which, they exacted from all the *Gentiles*, who dwelt among them.

\* *Vid. Selden de Jure Nat. & Gent. juxta sent. Heb.* 1. 1. c. 9, 10.

As for themselves, tho' they also, as descended from *Noah*, were bound to the same observances, yet were they tied down to other ordinances, and restraints besides these: such as circumcision deriv'd from *Abraham*; and the precepts of the law, deriv'd from *Moses*; from which other nations were exempted; but the seven precepts of the sons of *Noah*, were rules of duty which the whole race of mankind were oblig'd to observe, in common with them.

WHETHER the *Jews* are right in these opinions, our author thinks it not his business at present to examine; instead thereof he proceeds to enquire whether feeding upon blood be forbidden in this prohibition: *But flesh with the life thereof, which is the blood thereof, shall you not eat.*— And surely, says he, the most natural and obvious interpretation of the words is this: Tho' I give you the flesh, you must not eat the blood with it; or in other words, Tho' I give you the flesh, I do not give you the blood with it, because the blood is the life.

BUT if there yet remain any doubt upon this head, continues our author, we find that God himself expressly prohibits the eating of blood, not only to the *Jews*, but to all strangers that dwelt among them, *Levit. xvii. 10. Whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and I will cut him off from among his people.* This, says our author, is certainly a very solemn and dreadful prohibition; and when God has made this solemn prohibition, he immediately adds the reason of it Verse, 11; *for the life of the flesh is the blood.* And is not this very reason contain'd in the prohibition to *Noah*? *But*

*flesh with the life thereof, which is the blood thereof, shall you not eat.*

THIS prohibition is also more fully explain'd, *Deut. xii. 23, 24. Only be sure that thou eat not the blood, for the blood is the life; and thou mayst not eat the life with the flesh;—thou shalt not eat it, thou shalt pour it upon the earth as water.*

OUR author proceeds in the next place to shew the important reasons on which this prohibition is founded, as, 1<sup>st</sup>, To prevent cruelty to the creatures. 2<sup>dly</sup>, As a memorial that God is the author and giver of life: and 3<sup>dly</sup>, Because the lives of the creatures were to be offer'd up to God in lieu of the lives of men forfeited for their offences: consequently that the blood, which is the life, was consecrated to the making of atonement upon the altar.

BUT still, continues he, it may be imagin'd that *Christians* are now some way or other exempted from this abstinence; and therefore to prevent all mistakes, he proceeds to shew that this prohibition of eating blood lies upon all mankind to this day; and upon *Christians* in a peculiar manner.

AND the proof of this, says our author, lies within the compass of one plain argument, obvious to every capacity; which is as follows,

IF the eating of blood never was permitted, either before the flood or after the flood, under the law, or under the gospel, then surely, no man in his senses will say 'tis now lawful to eat it: Now that it never was permitted in any of these periods is undeniable. Part of the curse denounc'd upon man after the fall was, that he shou'd eat bread and the herb of the field to the day of his death: and he was plainly precluded

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from all other food by that express peremptory prescription.

THUS we see that man had no right to the blood of the creatures before the flood. That he had no right after this from the grant made to *Noah*, has been already shewn; that no man had any right to it from any concession in the law of *Moses*, but quite the contrary, is undoubted. The only question then is, whether any such permission hath been made under the Gospel? And that there hath not, but the direct contrary, our author proves from the 15th Chapter of the *Acts*, where we read, that after a long and solemn debate, upon the question, whether the *Gentile* converts to *Christianity* were oblig'd to observe the law of *Moses*?—It was at last determin'd that they were not; and that no more shou'd be requir'd of them, than to abstain from pollution of idols, and from fornication, and from things strangled, and from blood.—And accordingly a most solemn decree was drawn up to that purpose by the Apostles, and Elders, and the whole Church at *Jerusalem*; and transmitted in letters to the brethren at *Antioch*, *Syria* and *Cilicia*, by four deputies of principal note, *Paul* and *Barnabas*, *Judas* and *Silas*.

Now, says our author, if this decree be obligatory upon all *Christians*, then can it no longer be a doubt with any *Christian* whether he is oblig'd to abstain from blood and things strangled. And if the direction of any one Apostolic inspir'd of God be obligatory, certainly it can be no doubt, whether a solemn decision of all the Apostles, expressly declaring the joint determination of the *Holy Ghost* in the point, be also obligatory.

THIS point, continues he, must surely be out of all doubt with all that call themselves *Christians*, unless this decree hath since been rescinded. That it ever was formally repeal'd, is not pretended; and whether it be implicitly cancell'd by any contrary decisions of *Christ* and his Apostles, will best be seen by examining the several arguments brought against it by the advocates for eating blood. All which our author has fully examin'd and answer'd in his *second* Dissertation.

THE business of his *third* Dissertation is to enquire.

*First*, Whether there ever was such a Tower built, as that of *Babel*, spoken of by *Moses*; and if built, by whom.

*Secondly*, What end the builders propos'd by building so magnificent a structure.

*Thirdly*, What end Almighty God propos'd by defeating their project, in the manner recorded by *Moses*, viz. by confounding their language. And

*Lastly*, To answer the objections that have been rais'd against this account of the confusion of tongues.

AFTER the destruction of *Babel*, the next remarkable event we meet with in the Scripture, is the calling of *Abraham*; the several manifestations of the divine presence, which God vouchsaf'd unto him; and the several signal blessings which he bestow'd upon him. *Gen. xii. 1. &c.* God promises *Abraham*, that he wou'd make of him a great nation; our author therefore proposes in his *fourth* Dissertation to shew how that promise was made good to him in his Son *Ismael*.

IN the 16th Chapter of *Genesis*, we find these words pronounc'd by the Angel of the Lord, unto *Hagar* in her distress;—*I will multiply thy seed exceedingly, that it shall not be number'd for multitude.*—*Behold thou art with child, and shalt bear a Son, and shalt call his name Ishmael, because the Lord hath heard thy affliction. And he will be a wild man, his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.*

AND again, in the 17th Chapter, we find this, among other promises of God to *Abraham*, —*And as for Ishmael, I have heard thee, behold I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve Princes shall he beget, and I will make him a great nation.*

THAT the *Hagarenes* were descended and denominated from *Hagar*, and that the *Arabs* also, especially the *Scenitæ*, were very numerous, and descended of *Ishmael*, and that the *Saracens* were also from the same stock, and more numerous than either, is not, says our author, deny'd, or doubted.

THE text tells us, that *God was with the lad; and he grew and dwelt in the wilderness, and became an archer.* That God was with him is evident; for how otherwise he cou'd subsist in a desert, and in the midst of wild beasts, is not easily conceiv'd; and the subsistence of his posterity there to this day is not matter of less wonder.

HE was an archer in the wilderness: his sons the *Arabs* have been the most remarkable archers in the world, and are so to this day;—and in the wilderness too where culture is not known.

THAT he was a *wild man* (the word implies free and savage) his condition of life sufficiently shews: And that the same character descended

to

to his posterity, is notorious,——inasmuch as *wild* is their character all over the world. And indeed there is no one character, or combination of characters, that can denominate any creature wild or savage, which is not strictly and eminently theirs.

NOR is this character true only of such of them as live in the desarts of *Arabia*; it was also eminently true of their descendants, the *Saracens*, the wildest and the fiercest race of men that ever over-ran the world;——and is this day true, not only of all those of them, who dwell in the desarts, but likewise of all those who infest *Egypt*, *Afric*, and *Asia*.

AND as they have thus always prey'd upon mankind, the necessary consequence is, that they have always been at enmity with them; making good the next part of the prediction, *His hand will be against every man, and every man's hand against him*.

THAT any one nation shou'd be of so singular and perverse a character, as to set themselves in open opposition to the rest of the world, and to live in perpetual profess'd enmity with all mankind, is surely the strangest and most astonishing prediction that ever was read or heard of;——and yet that it is, beyond all controversy, true of the *Arabians*, the descendants of *Ishmael*, is notorious to the whole world;——but that they shou'd continue so for four thousand years together, and yet subsist that whole time, under the united enmity of mankind, makes it yet more singular, and is surely the most amazing completion of a prediction, that can possibly be imagin'd.

THEIR neighbours the *Egyptians*, and *Asiatics* they have always insulted, and do so at this

this day. *Alexander* intended an expedition against them, but died before he cou'd put it in execution.

WHAT *Alexander* intended, *Antigonus* the greatest of his successors attempted, but without success, being repuls'd with disgrace, and the loss of above 8000 men.

ANTIGONUS enrag'd with his repulse, makes a second attempt upon them, with a select number of choice men, under the command of his valiant son *Demetrius*, who was however glad to compound the matter, and leave the *Arabians* in freedom and in peace.

AFTER this, when the *Romans* and the *Parthians* were rivals for the empire of the east, they (the *Arabs*) join'd or oppos'd themselves to each, as they thought fit.

MEN of this character quickly became the proper objects of the *Roman* enmity and ambition, accordingly the Emperor *Trajan* besieg'd the city of the *Hagarenes*, but without success.

ABOUT eighty years after, the Emperor *Severus*, disdaining (as *Trajan* had done) that these *Hagarenes* shou'd stand out still against the *Romans*, when all the rest about them had yielded, besieges their city twice successively, and is twice repuls'd with shame, and great slaughter of his forces.

ALL this consider'd, says our author, I think we may fairly conclude, that every man's hand, was at this time emphatically against *Ismael*, and his hand, and his only, against every man's, and yet he dwelt, and still dwelleth, in the presence of all his brethren.

AFTER this, it is well known that the *Ismaelites* join'd the *Goths* against the *Romans*, and soon after overcame both; ——— erecting an Empire



Empire upon their ruins, the greatest that ever was erected in the world;—and thus *Ishmael*, in the full extent of the prophecy, became a great nation.

THIS is this extraordinary prophecy of *Ishmael* signally fulfill'd in so many, and such very remarkable and surprizing circumstances: And, says our author, I believe, the hardiest enemy of Revelation, will not pretend in this case, as they have adventur'd to do in others, that the prophecy was given out after the event.

IN the 17th Chapter of *Genesis*, God assures *Abraham* that he will establish his covenant with him and his seed, and as a token of this covenant, circumcision is instituted and strictly enjoin'd to be observ'd; wherefore our author, in his *fifth* Dissertation, proves that circumcision cou'd obtain among mankind no otherwise than by divine institution, and after that proceeds to enquire into the reasons of that institution. Now one reason of it according to our author, was to be at once a trial of *Abraham's* faith, and a proof of the covenant then enter'd into with him.

ANOTHER reason, our author says, why this rite was instituted, was to be an emblem to the people of God, of true purity, and a disregard of sensual enjoyments.

BUT the main reason of this institution, he says, was to separate a peculiar people to the service of God, by such a distinction, as shou'd demonstrate itself to be of divine origin, as being no otherwise to be accounted for; and, in that demonstration, be a perpetual a living, and an irresistible proof of his covenant with *Abraham*. And such a proof it is,

is, continues he, as hath confounded the whole Infidel world, from the days of *Julian* the apostate Emperor, to this day; and will continue to do so to the day of judgment. Such a proof as Infidels have been call'd upon, challeng'd, provok'd to confute: and whether they have confuted it, will be best seen by all the objections, which their impotence has hitherto rais'd, with any colour of reasons against it: All which our author likewise considers and answers in this Dissertation.

IN the 18th Chapter of *Genesis*, a conversation is recorded between God and *Abraham*, concerning the destruction of *Sodom* and *Gomorrah*; whereupon our author in his *sixth* Dissertation, enquiring what evidence there is that those cities were destroy'd in the manner related by *Moses*, says, it is a point as well attested, as the nature of the thing will allow, and by writers of all denominations.

DIODORUS SICULUS, who flourish'd about the time of *Julius Caesar*, describes the lake *Asphaltites*, (which now fills the space where these cities stood) and tells us, that the adjacent region was then on fire, and sent out a grievous smell, which he assigns as the cause of the sickly and short lives of the neighbouring inhabitants.

STRABO, who flourish'd soon after, mentions the sea of *Sodom*, by the name of *Lacus Serbonis*, and speaks of it as on fire in his time.

TACITUS, in the fifth book of his history, describes the lake nearly in the same manner with the writers before mention'd; and then adds, that near it are those fields, now barren, reported to have been formerly fruitful, and inhabited by great cities, which were destroy'd by thunder; and that the traces of the fire were still visible

Art. 12. *the Republick of Letters.* 177

visible in the burnt earth. Nay this fire lasted till after the age of the Apostles; and was burning in *Philo Judeus's* time; which clearly explains a passage in the Epistle of St. *Jude*, where he says of *Sodom* and *Gomorrhah*, that *they are set forth as an example, suffering the vengeance of eternal fire*: Now a fire which was actually burning when he wrote, and had continued to burn for more than two thousand years together, sufficiently justifies the Apostle in calling it *eternal*, or as the word may otherwise be render'd, enduring from generation to generation.

OUR author further observes, that the pillar of salt into which *Lot's* wife was turn'd, subsisted in the time of that author who wrote the *Wisdom of Solomon*, as we may read in the 10th Chapter of that Book, at the 7th Verse, and that *Josephus*, who himself saw it, and later writers, attest the same thing of their times.

IN this Dissertation, our ingenious author likewise enquires what ends of divine wisdom were answer'd by recording the whole account of the conversation between God and *Abraham* concerning the destruction of *Sodom* and *Gomorrhah*.

AND, doubtless, says he, one end of infinite wisdom in recording this relation, was to shew *Abraham's* character in such a light as might leave every man of common sense, a competent judge of the amiableness and excellence of it.

ANOTHER end propos'd and attain'd by God's antecedent communication of his design to destroy *Sodom*, to so good, so wise, and so celebrated a man as *Abraham*, was that the fact of God's immediate interposition and determin'd destruction of those cities, on account of their  
crying

crying guilt, shou'd be supported by the clearest and the amplest attestation to all mankind.

A third reason, says our author, why it seem'd good to infinite wisdom to record this conversation with *Abraham*, was, to establish, by so familiar and beautiful a narration, the important doctrine of God's immediate inspection into the affairs and concerns of mankind;—of his not contenting himself with governing the world, by what men call his general providence, and the establish'd order of nature;—but interposing in a most exact and particular manner, to punish iniquity, and to rescue and reward righteousness over the face of the whole earth.

ANOTHER end of infinite wisdom in recording this history, was, to give us a true idea of that guilt which drew down the divine vengeance upon this devoted people, and to convey this knowledge to us, in a way worthy of infinite wisdom and goodness.

HERE was a habit of guilt the most monstrous and unnatural that can be imagin'd! a crime not to be nam'd among men! and much less to be explain'd or describ'd; and yet there was a necessity that it shou'd be known; that it shou'd be seen in all its aggravation, in all its horror, in order to vindicate the justice of God, in so dreadful a chastisement! and that this chastisement shou'd be a terror to all succeeding generations, to guard them against so shameful and so detestable a sin.

OUR author's *seventh* and *eighth* Dissertations, are concerning the command given to *Abraham*, *Gen.* xxii. 2. to sacrifice his son. As *Abraham*, says he, is in the Scriptures, stil'd *the father of the faithful*, and is indeed the great pattern of firm trust and confidence in the promises of God,

God, however improbable, or apparently impossible to be fulfilled;—and at the same time, the great example of ready obedience to the commands of God, how strange and unaccountable soever to humane wisdom; and as God's command of offering up *Isaac* is the most extraordinary instance of duty that ever was exacted, and *Abraham's* immediate compliance the most extraordinary instance of obedience that ever was paid, 'tis no wonder, says he, if both these are in a singular manner, the constant objects of Infidel contempt and calumny.

BUT in order to satisfy all good *Christians* and candid enquirers, that there is no other foundation for all this outcry of unbelievers, than what is laid in the depths of their own conceit and corruption, our author has shew'd,

1. THAT this command of sacrificing *Isaac*, as it is laid down in the Scripture, is no way inconsistent with the justice or the goodness of God.

2. THAT *Abraham's* obedience was such as became a wise and a good man to yield to the commands of his maker.

UNDER the first head he has shew'd, that if the command had been absolutely intended to take away *Isaac's* life, and *Isaac* had been perfectly innocent, there cou'd be no colour of injustice in the case; since God, the author and giver of life, hath an undoubted right to resume it, when, and by what means he thinks fit.—And, since his infinite wisdom and goodness sufficiently secure us from all suspicion of his taking it away arbitrarily or unlawfully; since the Scriptures assure us, that *the righteous are taken away from the evil to come*; since experience shews us, that innocent creatures are daily cut off

off from the earth; reason antecedently demonstrates that this, as all other parts of the divine conduct, must be the effect of infinite wisdom and goodness, however obscure and unaccountable to such short-sighted creatures as we are.

'TIS own'd indeed, continues he, that such an action in a parent, wou'd be shocking at first sight, as-carrying the idea of a grievous injury and unnatural cruelty; but the command of God entirely alters the case; because reason antecedently demonstrates, that all his dispositions and determinations must be for the best; consequently, the only cruelty and injury to the child, wou'd be, to with-hold him from that state, which God had decreed for him.

ON the other hand, our author has shew'd, that if *Abraham* and his Son were criminals, God might, in strict justice, ordain such an execution for their mutual punishment;—But that, in truth, this was only a command of probation, and never intended for any other purpose than to render *Abraham's* piety more illustrious, and to entitle it to higher rewards.

UNDER the second head he has shew'd that *Abraham's* ready obedience was the effect of his wisdom and piety.

HE knew obedience to the divine will was the first duty in life; and that obedience to the will of God, seen in the ordinary establishment of things, must give place to the will of God reveal'd in an extraordinary manner;—and that no command from God cou'd be erroneous or unrighteous, or terminate in the calamity and misery of innocence. He knew that God had given him gracious promises in relation to this very son; and he had a firm confidence in the justice

justice and veracity of God,—that he was faithful and just to fulfil his promises.

IN the last place, our author has answer'd all the objections rais'd by Infidels against this part of divine revelation; particularly that formidable one, *That God cannot act himself, nor command his creatures to act, in contradiction to the eternal rules of reason*, by shewing, that God commanded nothing in *Abraham's* case, but what he had an undoubted right to command;—consequently, that this command was perfectly conformable to the eternal rules of reason;—and that the obligation of obedience to his rightful commands is prior to all others; consequently, whenever that obligation comes in competition with any duty men owe their children, their duty to their children ceases.

AND now, concludes our author, what ground of triumph, or even of cavil for infidelity during this period?

Do they object to the command given to *Abraham*, to sacrifice his Son?—It was the noblest and the most beneficent trial of faith and obedience that ever was vouchsaf'd from Heaven.

Do they object the readiness of *Abraham's* obedience to this command?—We thank them, they do;—and in so doing, they at once evince the clearness of his conviction that it came from God, and the fortitude, the generosity, and the magnanimity of his soul, in his ready and determin'd submission to it.

Do they doubt of the destruction of *Sodom* and *Gomorrab*?—It is to this day a monument of divine vengeance before their eyes: Their friends the Heathen vouch its destruction by fire from Heaven! If unbelievers doubt

SEPTEMBER 1732.

M

*Moses,*

*Moses*, they will not doubt *Strabo* and *Diodorus*,  
—they cannot doubt *Tacitus*!

Do they object the precedent notice of this destruction given to *Abraham*? They do, and with great reason; it demonstrates Gods immediate inspection into the affairs of men; his immediate and deliberate interposition in the chastisement of guilt, and deliverance of righteousness.

Do they object to the divine institution of circumcision? They do, and with arguments of such force as to confute themselves! They have a right to quarrel with this institution, because it demonstrates its own divine original.

Do they object to the predictions relating to *Issmael*?—I cannot say they do, or that they know any thing of them; but I dare promise the reader, says he, that they shall scorn them at first sight.—This prophecy, however, as it call'd for some learning to confirm it, will call for something more than a loud laugh to confute it.

LASTLY, Do they object to the confusion of *Babel*? They do; they object to a fact that proves itself at this day, incontestably to the whole world; inasmuch as the present variety of languages in the world is demonstrably the effects of that confusion; nor has it ever yet been attempted to be otherwise accounted for, consistently either with truth of fact, or common sense.

A R T I-





A R T I C L E XIII.

*THE ancient Physician's Legacy to his Country; being what he has collected himself in forty-nine Years Practice: Or, An Account of the several Diseases incident to Mankind, describ'd in so plain a Manner, that any Person may know the nature of his own Disease. Together with the several Remedies for each Distemper, faithfully set down. Design'd for the Use of all Private Families.*

Homines ad Deos nullâ in re propius accedunt; quàm salutem hominibus dando. *Cic.*

*By Thomas Dover, M. B.*

*London: Printed for the Author, and sold by A. Bettefworth and C. Hitch in Pater-noster-row; W. Meers at the Lamb in the Old Bailey; and Lawton*

M 2

Gilliver

Gilliver at Homer's Head *over-against*  
*St. Dunstan's Church. in 8vo. pagg.*  
 155. *Price stitch'd five Shillings.*

**A**T this season of the year, when so few books are publish'd, we believe we cannot do any thing that will be more acceptable to our readers, than to present them with such an Abstract of this five Shilling Book, wherein nothing material relating to our author's practice and method of cure in any distemper shall be omitted.

THIS Gentleman informs us at the beginning of his work, that the reason why he now appears in print is, that having acquir'd in physick by his long study and practice, what he conceives may be for the common benefit of mankind, he therefore publishes his observations; his design being to set down only such things as have occur'd to him from the practice and experience of *forty-nine* years.

THE usual and general division of distempers is into *chronical* and *acute*; our author begins with the former; among which, he says, the most common and the most painful, (tho', he thinks, not the hardest to be cur'd) is the Gout.

#### GOUT or ARTHRITIS.

OUR author affirms the gouty matter to be an Alkali; he blames the keeping the part affected warm, and very much dislikes opiates in this distemper.—Under this head he gives us the following history.

“ THE

“THE Coachman of the Right Honourable the Lord Viscount *St. John* had a long and tedious fit of the Gout, and was hardly able to stir without crutches; I gave him a very pleasant easy Sudorific, which had its desir'd effect: — Infomuch that the day following he walk'd from *Albemarle Street* to *Cecil Street* to give me t hank He came to me without the help of a stick and with strait shoes on: The swelling was entirely gone: He affirm'd that he was never better in his life, and that he was able to walk from one end of the town to the other. This is about fifteen years ago, and the fellow has never had any return since; tho' he was much afflicted with it many years before.”

OUR author has not thought fit to tell us what the Sudorific was, which perform'd this wonderful cure; his prescriptions in this distemper are as follow.

“TAKE Tamarinds half an ounce, Leaves of Senna two drams, Rhubarb one dram, boil them in Water to three ounces; strain them off, and dissolve in them of Manna, and the purging Syrup of Roses, each one ounce, Syrup of Buck-thorn and Elixir Proprietatis each two drams. — Drink Posset-Drink, or thin Gruel between motions. — Taking this once or twice a week will lessen the gouty matter, and break the force of the fits.”

“TAKE Opium one ounce, Salt-Petre and Tartar vitriolated, each four ounces, Ipocacuanna one ounce, Liquorish one ounce. Put the Salt-Petre and Tartar into a red-hot Mortar, stirring them with a spoon till they have done flaming: — then powder them very fine; after that slice in your Opium; grind these to a Powder, and then mix the other Powders with these.

M 3

Dose

Dose from forty to sixty or seventy grains in a glass of White-wine Posset-Drink, going to bed,—covering up warm, and drinking a quart, or three pints of Posset-Drink while sweating.”

IN two or three hours at farthest, the patient, our author says, will be perfectly free from pain; and tho’ before not able to put one foot to the ground, ’tis very much, says he, if he cannot walk the next day. When it is taken, the patient must keep his bed till the next day at noon. This remedy, our author says, may be taken once a week, or once a month.

MYNSUHT’S Elixir of Vitriol, he says, often taken, tho’ it may cause pain for some time, yet most certainly destroys the gouty matter, and must in the end have its desir’d effect.

#### DROPSY *call’d* HYDROPS.

THERE are three sorts of Dropsies; the most common and most fatal, he says, is an *Ascites*. This he describes both as approaching, and when confirm’d. He gives an account of two extraordinary cures perform’d by him in this distemper, particularly one on Mr. *William Staunton* of *Hampton*, but says nothing at all of his method of cure; only let him come to people as early in this distemper, as they generally apply for relief to other physicians, and it shall be cur’d with as much certainty, as any other gentleman may cure a distemper he thinks himself most master of.

HE is much surpriz’d that the *Paracentesis* or Tap, shou’d be so frequently us’d in this fatal distemper,—and wou’d be glad to know if one in five hundred has been cur’d by it.

*The*

*The Tympany*, TYMPANITES,

Is another species of Dropsy, our author says, to which the fair sex are only liable, proceeding from their frequent miscarriages and hard labours. This he says, is part wind, part water, swelling the abdomen or belly only. This, he tells us, may be cur'd pretty much in the same way with an *Ascites*; tho' he has not said one word relating to the cure of an *Ascites*, further than that he himself is very able to cure one.

ANASARCA,

Is another species of Dropsy, plainly differing from the *Ascites* and *Tympany*, and is much easier cur'd, but is not so common. Its symptoms, he says, are vastly more unsettled: The swellings in the two former are fix'd; in this they very often shift, and for the most part affect only the muscles.

Our author prescribes in this distemper, thus.

“TAKE Steel prepar'd with Sulphur, crude Antimony, each one ounce, Diagrydium four ounces; make a fine powder of these; then add as much of any Syrup, as will make a soft Electuary.—Take a large spoonful at night, going to bed, and another in the morning, stirring it well from the bottom, increasing or lessening the dose as you see occasion. You must not drink during the operation of this physick, as in other purges. When your waters are purg'd off, you may repeat your purge once in four or five days, then once a week, and so on to once a fortnight, and once a month, till your blood has recover'd its due tone.”

M 4

ALL

ALL Spoon-meats, Fruits and Garden-stuff of what kind soever must be avoided; nor must a pint and an half of Liquor be exceeded in twenty four hours. By this method and God's blessing, our author says he has cur'd hundreds in his time.

THIS method, he says, will serve either in a *Tympany* or *Anasarca*.

### DIABETES.

THIS is a fatal disease, but rarely seen; it arises, he says, from breaking the compages of the blood: 'Tis attended with a small fever, loss of appetite, intense thirst, a great dejection of spirits, profuse quantities of urine of a violet scent, with a thin oily substance swimming on the surface of it. When all these symptoms meet, they constitute this distemper.

THERE needs nothing more, our author says, to be done in this disease, which has hitherto puzzled physicians in all ages, than to drink a quarter of a pint of Allom Posset-Drink, first and last, made as strong as your stomach will bear it.

THIS, he affirms, he has experienc'd for thirty-five years, and does not remember that it ever fail'd.

### CONSUMPTION or PHTHISIS.

THIS disease, tho' chronical, our author says, is also inflammatory, and he knows no other chronical distemper that is so. He recommends frequent bleeding in small quantities above all things whatever, and gives an account of three very remarkable cures perform'd by that means.

Art. 13. *the Republic of Letters.* 189

means. The first of a Nephew of Sir *George Caswell*, whose lungs, he says, were most apparently imposthumated; he had colliquating sweats with a *Diarrhæa*, and brought up large quantities of blood every day, almost equal to a *Vomica Pulmonum*. His muscles were almost entirely wasted, and he was so very weak, that he cou'd hardly walk alone. Our author order'd him to bleed every day; when, the Surgeon who let him blood wou'd often say, he cou'd not possibly live four and twenty hours. However he soon grew visibly better; and having afterwards us'd the Cold Bath to great advantage, soon grew healthy and strong.

ONE Mr. *William Masters* an eminent Surgeon at *Evesham* in *Worcestershire*, was so far gone in a Consumption, that he was not able to stand alone. Our author advis'd him by all means to lose six ounces of blood every day for a fortnight if he liv'd so long; then every other day, than every third day, and fifth day, for the same time. This was in the month of *November*, and in the *March* following he rode forty seven long miles to thank our author for his recovery, and liv'd many years after.

ONE *Ambrose Clark*, a servant to Sir *John Dutton* of *Sherbourn* in *Glocestershire*, was so very weak in a consumption, that they entirely despair'd of his life; he was blooded at least fifty times, and quickly recover'd so very well, that he enjoys a better state of health, than ever he did before.

“TAKE Aniseeds finely powder'd, Saffron of Steel, each half an ounce, made into pills with *Lucatellus's* Balsam; take five of these every morning, and at five in the afternoon drink a large draught of water acidulated with *Mynsicht's*

*ficht's* Elixir of vitriol.——After each dose Riding is of singular use, and Cold Bathing, but above all frequent bleeding in small quantities; and he says he has lately experienc'd that quicksilver is the most beneficial thing in all the world for the lungs, taking one ounce every morning."

#### ASTHMA.

OF this there are two species; the one convulsive, the other proceeding from a foul mass of blood. In the former our author prescribes after this manner.

"TAKE Castor one dram, Salt of Steel half a dram made into very small pills with extract of Rue: These you may take every hour 'till the convulsion is abated, drinking three spoonfuls of the following Julap after each dose.——Take of black Cherry water, and Penny-royal Water, each an ounce, of Rue and compound Bryony-waters, each four ounces, with a small quantity of Sugar,——or a Toad dried and powder'd, and made into pills, and taken as above, is a most excellent remedy."

A sanguinary Asthma, or what proceeds from a foul mass of blood, he says, ought to be treated as a Consumption; only purge once or twice a week with the purge set down in the Gout.

#### JAUNDICE or ICTERUS.

THIS disease proceeds from an obstruction of the *Ductus Choledochus*, which leads from the gall to the intestine *Duodenum*. He prescribes thus,

ONLY



“ ONLY take eight grains of Turbith Mineral at four or five in the afternoon, drinking thin Gruel or Posset-Drink between motions.— After four or five days repeat the Turbith as above.—In the intermediate days take half a large spoonful of *Mynsicht's* Elixir of Vitriol in half a pint of Spring-water, three times a day.—This, he says, cures any original Jaundice he has ever met with.”

#### STONE or NEPHRITIS.

THIS distemper, our author says, is caus'd by a cold stomach, hot reins, and ill digestion. All the relief that can be afforded is to dilute and lubricate the urinary passages, that the Stone or Gravel may pass with less difficulty. He recommends balsam of Capivy, taking a large spoonful in any vehicle, whether Wine or Water. He prescribes likewise the inmost coat of the Gizzards of Pigeons finely powder'd, to be taken night and morning, one scruple in a glass of White-wine. One ounce of Quicksilver taken every morning for a month, he says he has known do wonders. He recommends a Clyster made of Turpentine open'd with the yolk of an Egg, and Urine added to it.

“ TAKE Peach-leaves in their perfection, and dry them in the Sun, then break them pretty small, and use them as Tea; but only half the quantity.”

THIS, he has known to do very extraordinary things in the Gravel, and is, he says, equally beneficial to gouty persons.

#### PALSY

## PALSY or HEMIPLEGIE.

UNLESS in extraordinary cases, our author says, a *Paralysis* is seldom met with. An *Hemiplegie* is a species of the Palsy that affects but one side. They are both cur'd, he says, by such medicines, as open the obstructions of the Nerves.

IN a recent *Hemiplegie* our author blisters the arm, the leg, and the thigh of the side affected. He gives Mercurius Dulcis, and Cinnabar of Antimony, of each eight or ten grains, which he repeats every four or five days.

THE intermediate days, he says, "Take conserve of Roman-wormwood, conserve of the outward rind of Seville-Oranges, each one ounce; Angelica, Nutmegs and Ginger candied, each half an ounce; powder of Wake-Robin three drams, made into an electuary with Syrup of Citron: Take the quantity of a large Nutmeg in the morning, and at five in the afternoon; drinking six spoonfuls of the following Tincture after."

"TAKE the roots of Master-wort, Elecampane, Angelica, each one ounce, Leaves of common Wormwood, Horehound, Germander, each one handful, tops of Centaury and St. John's Wort, each half an handful; Juniper Berries two ounces, the rinds of nine Seville-Oranges; infuse these in three quarts of White-wine, straining it off as you use it. The same method cures both kinds of Palsy."

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ST. VITUS'S DANCE, *or* CHOREA S<sup>d</sup> VITI.

THIS is a Palsy of a more remiss kind than the former, seizing none but young persons. It never wears off, our author says, without means, and it admits of the same method of cure as the Palsy.

APOPLEXY.

THERE are two causes of Apoplexies; blood extravasated in the cortical part of the brain; or Convulsions that immediately obstruct the animal spirits: The first of these is incurable, it being impossible to draw the extravasated blood off; the latter by proper remedies has been often remov'd and the patient cur'd. "High Bleeding, says he, may be of use. Take of Mercurius Dulcis, Cinnabar of Antimony, each one scruple, made into a bolus with conserve of Hips. Give such things as cause sneezing, as the root of Hellebore, or the Leaves of Asfarabacca powder'd. Bruise Garlick, which you may apply to the hand, wrists, and soles of the feet. Likewise give the Julap prescrib'd in the convulsive Asthma, making it very strong with spirit of Sal Armoniac."

FALLING SICKNESS *or* EPILEPSY.

THIS distemper, he says, is cur'd by proper Neurotics, little differing from the methods of cure in other nervous cases.

DURING the Paroxysm, what is prescrib'd in the Apoplexy is not amiss, Bleeding excepted. But to prevent returns, take as prescrib'd in the convulsive Asthma.

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# HYPOCHONDRIACAL AND HYSTERICAL DISEASES, MORBUS HYPOCHONDRIACUS & HYSTERICUS.

HERE are two different names for the same distemper: What we call Hypochondriacal in men, we term Hysterical in women.

THE cause is an Ataxy, or irregular motion of the animal spirits, which proceeds from a weakness of them. The only help that can be administer'd, is to fortify them and strengthen the *Genus nervosum*: which is done by proper Neurotics, and such as strengthen the stomach and help digestion.

OUR author enters only on Hysterical effects, because they are more common, and more visible in the finer sex. It is, he says, of very great import to see that nature does her part; that her returns are regular, neither abounding, nor too sparing; either of which often cause barrenness. In the first, use this method.

“ BLEED twelve ounces from the arm three or four days before the return of nature is expected. Take large quantities of *Mynsicht's* Elixir of Vitriol, half a large spoonful in half a pint of Spring-water three or four times a day; or of *Eaton's* Styptic. Take of the Plaister de Minio, and the Rupture-Plaister, each a like quantity; two or three drams of the Loadstone finely powder'd: Put this to the reins of the back; avoiding all meats or drinks that any way heat or inflame the blood.”

Where Nature is wanting, use the following Receipt.

“ TAKE Salt of Steel one ounce, Extract of Rue, make these into pills: Take one going to bed

### ART. 13. *the Republick of Letters.* 195

bed and another in the morning; so encrease till you take five pills night and morning, drinking three or four spoonfuls of the Julap prescrib'd in the convulsive Asthma; or take *Mynsicht's* Tincture of Steel, and Elixir Proprietatis, each a like quantity. Of this may be taken a large spoonful in half a pint of Spring-water, first in the morning, and at five in the afternoon, for a month: wear a Galbanum Plaister to the Navel. The Pills and Julap in the convulsive Asthma, taken and repeated every two or three hours, when the symptoms are at the highest, soon put a stop to them. The *Indians* at the *Molucca Islands*, and the Ladies at *Smyrna* often take Quick-silver, as a remedy against barrenness. An ounce may be taken once a day for a month or two."

#### GREEN SICKNESS or CHLOROSIS.

OUR author says he knows no method more proper than what is laid down in the foregoing Chapter, where nature is wanting.

#### KING'S EVIL or SCROFULA.

Against this distemper, our author prescribes in the manner following:

"TAKE Mercurius Dulcis one dram, Antimony reviv'd half a dram: you may give of this medicine three, four, or five grains, according to the age or strength of the patient. Take this twice a week."

In

In the intermediate days the following Diet-drink is to be us'd.

“TAKE of the Leaves of Senna half a pound, the root of Monks-Rhubarb seven ounces, the roots of the sharp-pointed Dock, the roots of Polypody of the Oak, of each four ounces, the roots of Mezereon three ounces and a half, Rue-leaves, Whitlow-grafs, three handfuls, rinds of Oranges dry'd, six ounces, crude Antimony grossly powder'd one pound: Slice and bruise these, then put them in a bag and boil them in four gallons and a half of middling drink, to three gallons: Take half a pint every morning, increasing or lessening the dose, according to its operation. By this very method, our author says, he has cur'd great numbers.”

#### ELEPHANTIASIS.

THIS, our author says, is the worst and most obstinate of all cutaneous diseases, and is vermicular. He had a Gentlewoman in this town in so miserable a condition that her nails were brought off by it, yet in a short time she was perfectly well. Salivation has been tried in these cases without success; yet he says the distemper yields to remedies in no respect violent; but he has not thought fit to say what these remedies are.

#### LEPROSY OF THE GREEKS, *or* LEPRO GRÆCORUM.

THIS disease, he says, is rarely cur'd, because the nature of it is for the most part mistaken, by reason Physicians suppose it to proceed from  
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Art. 13. *the Republick of Letters.* 197

an acid quality in the fluids; for which reason they pour in alkalious remedies of all sorts, which only add to the matter of the disease.

OUR author seems to think Cold Bathing the proper remedy in this distemper; for he only asks this question, *Why shou'd men of art be so averse to Cold Bathing in this case?* and proposes no other method of cure.

BRANNY ITCH or PRURITUS FERINUS.

THIS sort of Eruption is much like Bran, he says, from whence it takes its name. 'Tis much easier cur'd than either of the former, and by the same method with the Leprosy of the *Greeks*.

ITCH or PRURITUS.

“ TAKE one quart of spring-water, dissolve in it one dram of Sublimate, Cream of Tartar half an ounce: Wash the pustules over with this at night going to bed: Change your linen, and three nights at farthest, you shall be well. 'Tis necessary at least to purge. I likewise, says he, recommend Bleeding.”

PLAGUE or PESTIS.

OUR author begins his account of acute diseases with the *Plague*, and says, when he made his expedition to the *South Seas*, in less than forty eight hours one hundred and eighty men belonging to their several ships were seiz'd with this terrible distemper. As soon as he was advertiz'd of it, he went among them, and order'd the Surgeons to bleed them in both arms,

SEPTEMBER 1732.

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and to go round to them all, with command to leave them bleeding, 'till all were blooded, and then come and tie them up in their turns. Thus, says he, they lay bleeding and fainting so long, that I cou'd not conceive they cou'd lose less than an hundred ounces each man. "We had," continues he, on board, Oil and Spirit of Vitriol sufficient, which I caus'd to be mix'd with water to the acidity of a Lemon, and made them drink very freely of it; so that notwithstanding we had one hundred and eighty odd down in this most fatal distemper, yet we lost no more than seven or eight; and even these ow'd their deaths to the strong liquors which their mess-mates procur'd for them.

"Now if we had had recourse to Alexipharmicks, as Venice-Treacle, Diacordium, Mithridate, and such like good-for-nothing compositions, or the most celebrated *Gascoin's* Powder, or Bezoar, I make no question at all, adds he, considering the heat of the climate, but we had lost every man."

#### SPOTTED FEVER, or FEBRIS PESTILENTIALIS.

THIS being of a very high inflammatory nature, it is proper to take away large quantities of blood, giving the purge describ'd in the Gout, every other day; taking after it, the same night, the following draught:

"Black-Cherry-water, Mint-water, of each one ounce and a half; Plague-water half an ounce, Diacodium ten drams, made into a draught. On the days you do not purge take the following: Conserve of Wood-Sorrel, of Hips and Barberries, of each one ounce; Cream of Tartar, and Tartar vitriolated, of each two drams;



drams; Syrup of Raspberries enough to make it into a fine Electuary. Take the quantity of a Nutmeg at four or five in the afternoon, and at bed-time, drinking after it a tea-spoonful of *Mynsicht's* Elixir of Vitriol in a large glass of water, keeping the patient very cool, and giving large draughts of cooling and diluting liquors."

*The FLUX SMALL-POX or VARIOLÆ CON-  
FLUENTES.*

THERE are three species of this disease commonly known to Physicians; the confluent, anomalous, and distinct; to which he adds a fourth, which may be call'd the spotted kind. The first sort, he says, is more difficult to be cur'd than either pestilential Fever or Plague; nor does any acute distemper come up to it for danger, except the fourth and last sort.

OUR author ridicules Blistering in this, that is, the confluent kind; and affirms that the *ninth* day, which is chiefly mention'd as such in this town, is no critical day. The critical days, continues he, we shall venture to say are the eighth, the eleventh, the fourteenth, the seventeenth, and the twenty first, to be accounted thus; if you are ill at ten of the clock at night, that must be call'd the first day, as really it is inclusive. And thus we reckon tertian and quartan agues.

IN the anomalous kind, which is less crude, the fourteenth and seventeenth are the last critical days; and in the distinct sort, the eleventh.

### ANOMALOUS SMALL-POX, or VARIOLÆ ANOMALÆ.

THIS species of Small-Pox, is distinguish'd from the other two by its fluxing in some parts, and being in other very distinct. It must be want of observation, he says, that makes Physicians so fearful of bleeding in this distemper after the eruption. Dr. *Sydenham* goes no further than the second day after their appearance; but our author affirms by experience, and from the success he has had, that the patient may be blooded every, or any day, to the twenty first.

### DISTINCT SMALL-POX, or VARIOLÆ DISTINCTÆ.

THERE wants very little to be said of this kind of Small-Pox. Our author says, he has heard of several, but never had one that died in this case; the less is done the better.

### SPOTTED SMALL-POX.

THIS sort begins with very high symptoms, and appears with large red spots, yet in twelve hours, he says, the patient shall become perfectly pale, the very middle of those red spots turning to a black corney substance, hardly so big as a large pin's head. Of this sort, in forty odd years practice, our author has observ'd no more than five, all children, but cou'd never carry one to the first critical day.

“ IN this, says he, I bleed in large quantities, keeping the patient very cool, and constantly plying him with cool tankards, and such diluting liquors;

**Art. 13. *the Republick of Letters.* 201**

liquors; giving every evening about five an ounce or an ounce and an half of Diacodium. If that does not procure rest, after three hours I repeat it. I sharpen all his Malt-liquors with spirit of Vitriol. If it be of the flux or anomalous kind, the seventh day I give of Mercurius Dulcis, and Cinnabar of Antimony, of each half a scruple, made into a bolus with any conserve, and do the like again the thirteenth day”.

The tenth day you may begin to use the following cordial in small quantities.

“ TAKE Cowslip-water, Mint-water, Black-Cherry-water, of each three ounces, Plague-water and Aqua Mirabilis, each an ounce and a half, prepar'd Pearl a dram and a half, sweeten'd with fine sugar. You may sometimes take a glass of wine, agreeably to a known maxim in Physick: *In declinatione morbi quod magis calefacis, et magis concoctionem promoves.*

WHEN the last critical day is over, I bleed to about twelve ounces; the next day purge with that set down in the Gout, taking a quieting draught of Diacodium at night when the purging is over. Purging and Bleeding very well after this disease, must upon no account be omitted; otherwise the patient will break out in boils, and will have very sore and weak eyes for a considerable time after.”

**MEASLES or MORBILLI.**

I DO not remember, says our author, ever to have heard of any one's dying of this distemper, till about twenty five years since; but of late, by the help of *Gascoin's Powder*, and *Bezoardic*

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Bolusses,

Bolusses, together with Blisters and a hot Regimen, the blood is so highly inflam'd, and the Fever increas'd to that degree, that it is become equally mortal with the Small-Pox.

THERE is nothing farther requir'd in the cure of this disease, than to give a little Diacodium at night, allowing a sufficient quantity of cooling and diluting liquors.

#### SCARLET FEVER *or* FEBRIS SCARLATINA.

THIS is a Fever of a milder kind than the Measles, and does not, our author says, want the assistance of a Doctor. There is another sort of Fever with Eruption, call'd by some the Swine-Pox, by others the Chicken-Pox. There is nothing more necessary in these light Fevers with Eruptions, than to purge duly after them.

USE the same method as in the Measles.

#### ERYSIPELAS *or* FEBRIS ERYSIPELATOSA.

THIS Fever when in the face, our author says, is call'd St. *Anthony's* Fire; when in the body or limbs, Erysipelas. This inflammable Fever is curable by high Bleeding and frequent Purging. The best topical remedy is Venice-Treacle, which prevents mortification, and soon destroys the Pustules or Water-Bladders.

#### PERIPNEUMONY *or* PERIPNEUMONIA.

THE principal thing requir'd in the cure of this disease is Bleeding; which must be follow'd till all the poignant or shooting pains are entirely remov'd.

“ TAKE

“ TAKE Oil of Lillies, Oil of sweet Almonds, Ointment of Althæa, of each equal quantities; rub it into the parts affected every morning and night, putting a sheet of brown paper over it. Take of Melon, Pompion, Gourd Seed, of each half an ounce, white Poppy Seeds three drams, ten Jordan Almonds blanch'd; bruise these in a Marble-Mortar, pouring on by little and little a pint and half of Barley-water; add a little Sugar, and make an Emulsion. Let the Patient drink plentifully of this. Take Oil of sweet Almonds two ounces, Syrup of Violets and Syrup of *Venus's Maiden Hair*, of each one ounce, Sugar-Candy half an ounce, making it as sharp with Spirit of Vitriol as a Seville-Orange, and make a Lambative; take of it often in a day from a Licorish-stick.”

#### PLEURISY or PLEURITIS.

THE cure is the same as in the foregoing Chapter; our author says, he never knew any one die of this disease, but for want of Bleeding; and affirms that his next-door neighbour had a servant seiz'd with a Pleurisy, who lost two hundred and sixty ounces of Blood before his pain left him.

#### QUINCY or ANGINA.

THIS disease yields to nothing but high Bleeding: Many have died in eight hours after the first seizure.

“ THIS requires as high Bleeding as any; you must likewise open both veins under the tongue. Take Plantain-water, Red-rose-water, and Frog-spawn-water, of each three ounces,

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the Whites of three Eggs beaten to a Water, Syrup of Mulberries two ounces, gargle your throat often with these. Another Gargarism, says he, tho' this be a very good one, I much prefer. Take Spring-water one pint, Mercury-sublimate half a dram, Cream of Tartar two drams. Levigate these very fine, then filter it off for your use. Purging is very requisite."

### RHEUMATISM *or* RHEUMATISMUS.

BLEEDING in this case our author says, is no remedy; he having known very many, as he affirms, lose an hundred ounces of Blood, and more, without the least relief. His method of cure is as follows:

"TAKE Turbith Mineral eight Grains, Conserve of Hips one dram; make it into an Electuary. Take it about four o'clock in the afternoon; between every motion drink Posset-Drink. At bed-time take an ounce, or an ounce and half of Diacodium; drink plentifully of the Emulsion prescrib'd in the Peripneumony. The next night take of the Sweat, as prescrib'd in the Gout. Immersion in cold Water, is a remedy of singular use."

### AGUE *or* FEBRIS INTERMITTENS.

AN Ague, our author affirms, is a nervous distemper, and that it does not proceed from an inflam'd Mass of Blood, as all other Fevers do, but from an Ataxy or violent motion of the animal Spirits, which causes as great a degree of heat, as if the blood were in the most exalted fermentation.

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'TIS certain that the remedy to which this distemper yields is the Bark, which he says, is the best medicine in nervous cases known to mankind; nay he says further, that he never observ'd it do any good but in nervous cases, and that Physicians and Apothecaries are little acquainted with the nature of it. He prescribes thus. "Take two ounces of fine Bark grossly powder'd; infuse it cold in a quart of red Port for twenty four hours; then filter it off as you use it, taking six spoonfuls every third or fourth hour, beginning just when the fit is off, till you have taken the whole quart. Thus repeat it four times, and it will not return. This must be observ'd, if it purges, it will do no service. In this case, put two or three drops of Liquid Laudanum into each dose, till the purging is stopp'd."

#### **FEVER ON THE SPIRITS.**

THIS, our author says, is cur'd, as in the foregoing Chapter.

#### **DISEASES OF THE STOMACH, DE VENTRICULI AFFECTIBUS.**

HERE our author is against Vomiting, and says, Purging seems more reasonable; but what he prescribes is as follows.

"TAKE Salt of Wormwood two drams, Juice of Lemons six ounces; take a spoonful of this every morning: Or take of Spring-water half a pint, *Mynsicht's* Elixir of Vitriol a large tea-spoonful: Take this in the morning, at five in the afternoon, and at bed-time: Or take *Mynsicht's* Tincture of Steel, Elixir Proprietatis, equal quantities; take this as before, but

but double the quantity. Crude Mercury, taking an ounce every day, exceeds all, taken in any vehicle".

## DISEASES OF THE INTESTINES.

### THE ILIAC PASSION.

YOU need go no further, says our author, for the cure of this fatal disease, than to take a pound, or a pound and half of crude Mercury.

### THE COLICK.

OF this there are two kinds; either bilious or hysterical; or, when in men, hypochondriacal. As their causes are widely different, so are the methods of cure.

"FOR the first of these, take Rhubarb, Cream of Tartar, Licorish, Coriander Seeds, powder all these very fine; take half a dram night and morning in a glass of wine: Or take Black-cherry-water, Mint-water, of each two ounces, strong Cinnamon-water, Liquid Laudanum twenty drops; take this at night, going to bed: Take Salt of Wormwood, as prescrib'd, in diseases of the stomach, for the other."

### THE STREIGHT GUT or RECTUM,

Is often infested with little white flat worms call'd Ascarides; which are destroy'd, he says, by the following Clyster: Boil Quicksilver in Water in an earthen pot for two hours; give it by way of Clyster.

THIS is the last disorder incident to a human body, of which our author treats; so that we have



Art. 14. *the Republick of Letters.* 207

have now given our readers a full and particular account of his practice in every distemper mention'd by him in his *Legacy* to his Country. We have only omitted a few histories, his descriptions of some diseases that are very obvious and generally known; his Panegyrics on Quicksilver and Inoculation, his complaints against some Physicians, and the Apothecaries in general, whose iniquities, as he himself expresses it, he has fully laid open.

To this work is added, by way of Postscript, a Letter from *Anthony Balam, Esq;* in *Great Ruffel Street*, acknowledging the great benefit he had receiv'd in an Asthma from a course of Quicksilver prescrib'd him by our author.



A R T I C L E   X I V .

HISTOIRE des Papes depuis St. Pierre  
à Benoit XIII. inclusivement.

Tome Premier.

St. Pierre ————— Leon III.

Tome Second.

Etienne V. ————— Lucius II.

A la Haye chez Henri Scheurleer. 1732.

That

That is,

*A HISTORY of the Popes, from St. Peter to Benedi& XIII. including them both.*

The First Tome.

St. Peter. ———— Leo III.

The Second Tome.

Stephen V. ———— Lucius II.

*In 4to. the First Volume contains 615, and the Second 654 Pages, besides an Alphabetical Table of the Popes contain'd in these two first Volumes. At the Hague, Sold by Henry Scheurleer, 1732.*

**T**HIS History, when finish'd, is design'd to make four Volumes in 4to. two of which are already publish'd. The first begins with *St. Peter*, and ends at the death of Pope *Leo* the third. The second Volume begins with the exaltation of *Stephen* the fifth to the See of *Rome*, and ends at the death of Pope *Lucius* the second. The reason given by the anonymous author of this History for the publication of it, is, because he believes it will be agreeable to the publick. He pretends to be a Member of the Roman-

Roman-Catholick Communion, and to write with the utmost impartiality and regard to truth. He says, he has no interest to serve, either in praising or censuring the See of *Rome*, and if he has done the latter in several places, 'twas only where he was forced to it by the notoriety of facts, which it was impossible to suppress. Those parts of his history, where he has been oblig'd to expose the avarice, ambition, and all the other vices of the Popes, together with an entire corruption both in doctrine and manners, he says, are disagreeable; but as an impartial historian, he neither cou'd, nor ought to conceal them from the view of the publick. Thus far, he pretends as a good *Catholick*. From what follows, we may in some measure guess how good a *Christian* he is. The surprizing progress, says he, which Christianity made in the world, is look'd upon by Philosophers as the effect of that natural propension there is in mankind to novelty; tho' Divines reckon it a work of grace. For my part, says he, if I may be allow'd to speak my thoughts, I think the opinion of the Philosophers is founded upon the plainest and most obvious reasons. Nay, continues he, I will venture to go further, and say, that I think it becomes us, who are of the Roman-Catholick Communion, to maintain openly and boldly that there was nothing supernatural in the first establishment of Christianity: And it seems to me dangerous to adopt the sentiments of those Divines, who draw an argument from thence to prove the Divine Authority of the Christian Religion; because by the same argument we shou'd be brought at last to a necessity of allowing the same authority to the several Sects in Religion, particularly that of the *Calvinists*, which is spread

spread so wide, not by persecuting others, but by suffering persecution themselves.

OUR author says further, that as to Religion in general, he has made it appear in his History of the Popes, that as long as the faithful continued under persecution, there was morality and virtue among them. But the politick conversion of *Constantine* ruin'd all. From that time forward, says he, Christians were animated with a furious zeal, and under the colour of Religion, persecuted one another without mercy; and Heathens were soon after compell'd to embrace Christianity. 'Twas thus Religion spread itself all over the *Roman* Empire, and that Christians had their revenge for the persecutions they had suffer'd under the Heathen Emperors.

As to the Popes in-particular, notwithstanding the pretended Catholicism of our author, he says it will appear from his History, I. That the universal jurisdiction which they pretend to, is entirely overthrown by evident and undoubted facts. II. That their pretended power over the temporalities of Princes is a most impious pretension. III. That their infallibility is a meer chimera. IV. That Christians are on no account bound to a blind submission to the Popes of *Rome*. V. That Popes are subject to Councils. VI. That they did not heretofore intermeddle in the affairs of other Bishops, over whom they had no authority; and that the primacy of the Bishops of *Rome*, was only of order, and not of authority. VII. He steadily maintains throughout the whole work, the Rights of Princes, and the Liberties of the *Gallican* Church against the See of *Rome*. VIII. Lastly he censures with great freedom various abuses, which the Popes have

have irregularly, and in times of disorder, introduc'd into the Church.

THIS is the account which the author himself gives us of his performance. But to make this work more useful, as well as agreeable, he all along sets down the names of the several Emperors who were cotemporary with the Popes, and at the end of every Century gives us a short view of the Political State of Affairs during that time: Upon which account it may be said, in some measure, to contain the profane as well as ecclesiastical History of those times. There is one thing more we shall add concerning this work, which perhaps is the best recommendation we can possibly give it, which is, that the author, whether Papist or Protestant, seems not to be too much a Christian, but to think agreeably to the free manner of the present age. He often treats the most serious subjects very ludicrously, and never fails to expose the ecclesiastics, whenever an opportunity offers. Of this we shall only give one instance out of great numbers which might very easily be produc'd. Vol. I. p. 82. These are his Words. *Telle étoit la Corruption des Ecclesiastiques dès la fin, du III. Siècle. Mais croit-on qu'ils soient aujourd'hui plus reglez dans leur Conduite? Ce seroit se tromper. Ils sont, & seront toujours les memes: toujours riches, toujours avares, toujours ambitieux, toujours dereglez, toujours superbes, toujours vindicatifs, toujours brouillons, toujours ennemis du repos & de la veritable piété, toujours fourbes, & toujours dissimulez. C'est du moins la pensée de Platine; & ce qui se passe sous nos yeux nous persuade qu'elle n'est pas fausse. Heureux, si nous pouvions nous flater de quelque reformation dans les Mœurs du Clergé!* That is, *Such was the corruption among the Churchmen at*

*the end of the third Century. But does any one believe their behaviour is better at present? That wou'd be deceiving himself. They are, and always will be the very same; always rich, always covetous, always ambitious, always lewd, always proud, always revengeful, always meddling, always enemies to peace and true piety, always cheating, and always dissembling. This at least is Platina's opinion, and what we see every day confirms the truth of it. Happy, if we cou'd flatter our selves with hopes of any reformation in the manners of the Clergy!*

AFTER this specimen of our author's great impartiality and regard to truth, we hope it will not be judg'd a breach of charity, shou'd we venture to say, that one design of this History seems to have been, to expose the Priesthood in general, or rather to wound Christianity itself through the sides of the *Romish Clergy*.



## ARTICLE XV.

*AN Historical, Critical, Geographical, Chronological, and Etymological Dictionary of the Holy Bible, in three Volumes. Wherein are explain'd all the proper Names mention'd in the Old or New Testament, whether of Men, Women, Cities, Countries, Rivers, Moun-*

*Mountains, &c. As also most of the significant and remarkable Appellatives that any where occur therein. With an account of all the natural Productions, as Animals, Vegetables, Minerals, Stones, Gems, &c. The whole digested into alphabetical Order, and illustrated with above one hundred and sixty Copper-Plates, representing the Antiquities, Habits, Buildings, Sepulchres, and other Curiosities of the Jews. To which is annex'd Bibliotheca Sacra, or a copious Catalogue of the best Editions and Versions of the Bible. With a large account of the most valuable Commentaries, Expositions and Paraphrases upon the whole, or any part thereof, and the Authors of the same. And an ample Chronological Table of the History of the Bible, a Jewish Calendar, Tables of all the Hebrew Coins, Weights and Measures, reduced to our own. A Dissertation upon Jewish Coins and Medals. Another upon the Tactics of the ancient Hebrews, by the Chevalier Folard; concluding with a literal Translation of*

SEPTEMBER 1732.

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all

214      *The Present State of*      Art. 15.  
*all the Hebrew, Chaldee, Syriac, and*  
*Greek Names in the Bible. With Pre-*  
*faces proper to each Part. Written*  
*originally in French by the Reverend*  
*Father Dom. Augustin Calmet, a Be-*  
*nedictine Monk, Abbot of Senones.*  
*Translated into English from the Au-*  
*thors last Edition, with occasional Re-*  
*marks, by Samuel D'Oyly, M. A. late*  
*Fellow of Trinity College in Cam-*  
*bridge, and Vicar of St. Nicolas Ro-*  
*chester, and John Colson, M. A.*  
*F. R. S. and Vicar of Chalk in Kent.*  
*In Folio. Vol. I. contains 917, Vol. II.*  
*779, and Vol. III. 740 Pages. Lon-*  
*don: Printed for J. J. and P. Knapton,*  
*D. Midwinter and A. Ward, A. Bettef-*  
*worth and C. Hitch, J. Pemberton,*  
*J. Osborn and T. Longman, C. Riving-*  
*ton, F. Clay, J. Batley, R. Hett and*  
*T. Hatchett. 1732.*

**A** good Dictionary of the Bible, being a work which has been so long and earnestly desir'd by all lovers of learning and friends to Christianity, they are undoubtedly under the greatest obligations to the learned Father *Calmet*, for the immense pains he has taken in this excellent performance; which comprehends not only a curious history and criticism of the whole Bible, but also a full explanation of all the proper



proper names and difficult terms contain'd in it.

BESIDES which, he has exactly shew'd the situation of such provinces, cities, towns, mountains and rivers as are spoken of in Scripture: He has settled the true chronology of the most memorable events, and explain'd the names of plants, precious stones, animals and fruits: He has given a full and particular account of the customs, festivals, and ceremonies of the *Hebrews*, of their coins, and measures of length and capacity; so that this work may very well serve to supply the want of those books which treat of the chronology, history, and geography of the sacred writings; of the polity, commonwealth, laws, manners, and ceremonies of the *Jews*; of their plants, precious stones, animals and diseases. It may be look'd upon as a sufficient library for those in meaner circumstances, and a very useful repertory for all others who desire to read the Holy Scriptures with advantage.

PERSONS of great reading will see here a curious abridgment of what they have read in many years, in various authors; and they who have but few books or little leisure, will find here a summary of what is generally said or written upon every subject.

IN that part which belongs to history, our learned author has given the lives of the chief persons, whose names are set down in Scripture and *Josephus*; and this, as much as cou'd be, in the very words of the sacred and original authors, without omitting any considerable circumstance. Experience, he says, has taught him, that this way of relating things, is both the shortest and most certain. By following this track the whole work is interspers'd with historical passages taken from the books of oriental authors which relate to the history and sacred antiquities of the Old

Testament; as also with traditions from the *Arabians*, descended from *Abraham* and *Ishmael*, who preserv'd some footsteps of the truth, tho' in many circumstances alter'd and disguis'd.

As to the geography of the Holy Scriptures, he has been particularly careful to clear it as much as possible, being persuaded that it is indispensably necessary in order to the making any progress in the study of them. But as proper lights are very often wanting on this article, he thinks ignorance preferable to error, and therefore has set down so much only as he knew, and may declare to be certain. The geographical maps, plans, and descriptions of places that are here inserted, have all along their proofs with them, which will be found in every article. When the places describ'd are famous and considerable, our author gives a kind of history of every thing remarkable which has happen'd to them, and of all the revolutions to which they have been subject. Examples of this are to be seen in *Jerusalem*, *Samaria*, &c. But as the design of this Dictionary is only to facilitate the understanding of the Bible, he has generally confin'd himself to represent the condition of such places and cities no further than to the taking of *Jerusalem* by the *Romans*, and to the end of the first century.

In his chronology, our author has chiefly follow'd that of Archbishop *Usher*, which has hitherto been esteem'd the most accurate, and has been follow'd by the generality of modern writers. With this he has all along join'd the years of *JESUS CHRIST*, and those of the vulgar *Æra*, that the reader at one view might discern the relation that these Epochs have to one another. At the end he has added an *Hebrew* calendar, wherein he has observ'd

observ'd the principal feasts, fasts and solemnities, that are taken notice of, not only in common calenders, but likewise in the most ancient that the *Jews* have. Many things also that concern chronology, may be seen in the body of the Dictionary under the articles, *years, months, days, &c.* And besides several lists of kings, priests, and princes, which have some relation to chronology, he has farther added to this work an universal chronological table from the beginning of the world to the destruction of *Jerusalem* by the *Romans*; so that wherever the dates have been omitted, that defect may be supplied by this table.

WHEN our author speaks of the bible in general, he gives a very full account of the several versions of it; and when he considers every book of it in particular, he gives a summary of each, with an account of the authors of them; of their being receiv'd into the canon of Scripture; of the difficulties started concerning the person, time and other circumstances of the work. He has explain'd at large whatever relates to the *Hebrew* text, the polyglots, septuagint, vulgate, targums and talmud; and has said enough of them to give those a competent knowledge of these matters, who have not leisure to go so far as the spring head in these enquiries. He has likewise been very exact in the constant citation of his authors; so that others may be able to compare or see those things at length, which the compendioufness of a dictionary oblig'd him to abridge: And in every thing of consequence, he has, at the end of the article relating to it, expressly nam'd the books and authors that are more particular upon it.

IN treating on the festivals, laws and ceremonies of the *Jews*, he has not only shewn what is to be found in Scripture on those articles, but likewise what both *Jewish* and *Christian* authors say of them; and farther, he has given some account of the customs of the present *Jews*.

IN short, he has included in this work the substance of many Dissertations and particular Treatises; he has inserted Lists of the several Judges of *Israel*, of the Kings of *Israel* and *Judah*, of the Princes of the *Asmonean* race, of the Governors of *Judea* under the *Romans*, of the Kings of *Egypt* and *Syria*, from the time of *Alexander* the Great, and of the *Jewish* High Priests; together with a genealogical table of *Herod's* descendants, tables of the coins and measures of the *Hebrews*, and reductions of them to the standard of our own coins, weights and measures.

As to the etymology and signification of proper names, our author has seldom said any thing in the body of this work, having chosen to reserve that for a distinct etymological Dictionary, plac'd at the end; wherein is contain'd, An alphabetical explanation of all the *Hebrew*, *Syriac*, or *Greek* words, to be found in the Old or New Testament; and wherein also are inserted all the other articles of the foregoing Dictionary; which will make it a complete Index to the whole work.

FOR the better completing this work, our learned author has likewise added a *Bibliotheca Sacra*, which is an excellent introduction and help to the study of Scripture, whether the rules be consider'd, which are to be found in the Preface to it, or the copious catalogue of the most celebrated authors and best books to be read

read on this subject, whereof the body of this *Bibliothèque* is compos'd. They who have most inclination to this study, have not often the opportunity of having all the books that are necessary; and they who have, want leisure frequently, or resolution, to read them with a design of comparing them with one another, and of making a judicious choice of them: They too, who propose to form a library, and buy books, will be glad to know what authors have written on every Volume of the Scripture, and what Treatises are most in reputation on this important subject. For want of this knowledge, people are at a great deal of pains and expence to very little purpose; because they set out wrong, follow bad guides, and take directions from masters who are ill inform'd themselves.

OUR admirable author, has in a great measure provided a remedy against this inconveniency, by giving this Catalogue of Books, whereof he has set down a great number, that there might be the better room for choice, and that they who write on any subject, may have the satisfaction to see all that has been said upon it.

Lastly, That pleasure and profit might be join'd together in this Dictionary, we find represented in it the antiquities of the *Hebrews*, and the ceremonies of the *Jews*, in Figures; so that let the explanation of them be what it will, the prints will be sure to make things more sensible and clear, and by this means contribute to the better understanding of the Holy Scripture, and satisfy the reader's curiosity.

As to the prints which relate to war, our author informs us, that they neither are of his invention or procurement. The Chevalier *Folard*, so well known throughout *Europe* for

his experience and capacity in the tactics of the ancients, and the works which he has publish'd on this curious subject, was the person who furnish'd the first draughts of them: But Father *Calmet* assures us, that he employ'd the ablest masters in delineating and engraving the principal antiquities of the old *Hebrews*, and the modern *Jews*; such as *Noah's Ark*, the *Tower of Babel*, the *Tabernacle* and *Utenfils* of it, *Solomon's* and *Ezekiel's Temple*, the same rebuilt by *Herod the Great*, the *House of Ceder* built by *Solomon* for his *Queen*; *Monuments*, *Habits*, and chief *Ceremonies*; plans and views of the most celebrated places in the holy Land; and many other things besides, which are represented according to the descriptions we have of them in *Scripture*, or the *Jewish* writers.

As to those things, whereof there is either no mention at all in *Scripture*, or not a very clear one, our author has taken his account of them from the old historians, particularly *Josephus*, from travellers, and commentators; supplying this way what appear'd to him to be most probable and most agreeable to truth, relating to the times, countries, manners and customs of the ancients. He does not therefore affirm every thing which he has had thus represented in figures to be absolutely certain; but he hopes at least that he has come as near to truth as was possible in matters so remote and obscure, and that he has in some degree clear'd and explain'd the *Jewish* antiquities. And tho' all that has been thus engrav'd by his direction be not new, yet, he thinks, and with very great reason surely, that the publick is oblig'd to him for collecting in this Dictionary, not only many things that are new, but almost every thing which

which is most curious, that is elsewhere to be met with on this subject.



## ARTICLE XVI.

THE *whole Works of the most Reverend Father in God Sir William Dawes, Bart. late Lord Archbishop of York, Primate of England and Metropolitan. With a Preface, giving some Account of the Life, Writings and Character of the Author. In three Volumes 8vo. whereof the first contains 436, the second 534, and the third 511 Pages. London: Printed by Henry Parker for John Wilford at the three golden Flower-de-Luces behind the Chapter-House, near St. Paul's. 1732.*

ACCORDING to the method propos'd by the writer of the Preface to these works, we shall give a brief account of the life, writings, and character of the author of them.

SIR *William Dawes*, Archbishop of York, was born Sept. 12. A. D. 1671, at Lyons, (a Seat which came by his Mother) near Braintree in the County of *Essex*. The family from whence he descended by his Father's side, was  
once

once possess'd of a very large estate. Sir *Abraham* his great Grandfather, was accounted one of the richest Commoners in his age; but in the time of the great Rebellion, the family adhering to the Royal Cause, through the rage and violence of the adverse party, suffer'd great losses and depredations in their fortune.

Not long after the Restoration, the King created Sir *John* (the Father of our author Sir *William*) a *Baronet*, in memory of the many services his ancestors had done, and the many hardships they had undergone during the time of the civil confusions; and in acknowledgment of the several considerable sums of money they had annually transmitted to the *Royal* Family, in order to support them during the time of their *Exile*.

SIR *John* was a person of excellent qualities, and tho' somewhat depress'd in his *Fortune*, had the happiness to marry a Lady of a very plentiful one, *Jane* the Daughter and only Child of *Richard Hawkins* of *Braintree* in the County of *Essex*, Gent. by whom he had several Children, and among the rest three Sons, whereof Sir *William* our author, was the youngest.

HE receiv'd the first rudiments of learning at *Merchant-Taylor's* School, from the Reverend Mr. *John Hartcliffe* and the Reverend Mr. *Ambrrose Bonwicke* successive Masters of that School; under whose care he made great proficiency in the knowledge of the *Classicks*, and was a tolerable master of the *Hebrew* tongue, even before he was fifteen years of age, which was chiefly owing to the additional care, which the Reverend Dr. *Kidder*, (afterwards Bishop of *Bath* and *Wells*) was pleas'd to take of his education.

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IN 1687 he was remov'd to *St. John's College* in *Oxford*, and placed under the tuition of *Mr. Lee*; and, after his continuance there two years or upwards, was made fellow.

HE had but two brothers, as was said before, whereof the elder *Sir Robert*, then of *Catherine Hall* in *Cambridge*, died in a short time of a violent Fever; and the other, then a Lieutenant of a Man of War, was much about the same time unhappily drown'd. Their deaths indeed were in a manner so coincident, that one and the same post brought the unwelcome news of both; whereupon *Sir William*, in a short time left *Oxford*, and entering himself a Nobleman of *Catherine Hall Cambridge*, liv'd in his brother's chambers, and as soon as he was of fit standing, took the degree of *Master of Arts*.

As yet he was not of age sufficient to enter into holy orders, and in the mean time happening to meet with *Frances* the eldest Daughter of *Sir Thomas D'Arcey* of *Braxstead Lodge* in the County of *Essex* Bart. he made his addressees to her, and not long after married her.

IT was not long after his Marriage that he receiv'd the Holy Orders of Deacon and Priest from *Dr. Compton* Bishop of *London*, upon which occasion he was often heard to say, that, *When he laid aside his Lay Habit, he did it with the greatest pleasure in the world, and look'd upon Holy Orders as the highest honour that cou'd be conferr'd upon him.*

IN a short time after his Ordination, the Deanery and living of *Bocking* in the County of *Essex* becoming vacant, *Dr. Tenison*, then Archbishop of *Canterbury*, bestow'd that preferment upon him.

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IN 1697, he was nominated one of the *Chaplains in Ordinary* to King *William*, in which capacity he had not long continued, till in a Sermon he was appointed to preach before him on the 5th of *November*, (the very same Sermon that begins the first of these Volumes) he had the happiness to please that Prince so very well, that in a few days after he sent for him, and without any manner of solicitation, gave him a *Prebend* in the Cathedral Church of *Worcester*, with this compliment, *That the thing indeed was but small, and not otherwise worth his acceptance, but as it was an earnest of his future favour, and a pledge of what he intended to do for him.*

SIR *William* was but young, not much above seven and twenty, when he took his *Doctor's* Degree; however the writer of the Preface to his works assures us, that it was not the vain affectation of a title that made him so desirous of it, but the necessity he was under of qualifying himself for the Mastership of *Catharine Hall*, to which, upon the Death of Dr. *Eachard*, he was unanimously elected; and in a short time after became *Vicechancellor* of the University.

IF we consider him as a parochial Minister at *Bocking*, the same writer assures us, that the care of men's souls was the principal ingredient of his character; but what gave an additional lustre to this was his hospitable manner of living, and his kind condescension and liberality to the poor, which made him the *Darling* of all the neighbourhood.

UPON his accession to the Mastership of *Catherine Hall*, he found the bare Case of a new Chapel, which Dr. *Eachard* had begun, but did not live to finish; to this work he contributed very liberally all the while it was carrying on;  
and

and not to mention many other beneficial acts which he did for the Hall while he continued in it, by his interest, and that of Dr. *Sherlock*, now Bishop of *Bangor*, an Act of Parliament was obtain'd for annexing the first Prebend of *Norwich* which shou'd become vacant, to the Mastership of *Catharine Hall* for ever, which was before but inconsiderable.

IN what manner he sustain'd the office and dignity of *Vicechancellor*, during the time he continued in it; with what *Gravity* he presided, with what *Lenity* he admonish'd, with what *Bounty* he rewarded, with what *Justice* and *Impartiality* he behav'd to *all*; what an example he was of *Piety* and all social Virtues; what an encourager of *Learning* and all liberal Sciences; what an enemy to *Vice* and all *heretical Doctrines*; and what a spirit of emulation in every kind of composition, the very sight of so *young* a man, advanc'd to so *high* a station, and filling it so *commendably*, transfus'd through the whole *University*; these, our Preface-writer says, are matters so very well known to the men of this generation, who were his *Cotemporaries*, that it wou'd be a needless piece of labour to insist upon them.

'TIS natural to imagine that a person of such *Conduct*, who had gone through so many scenes in life with such uncommon applause and reputation, shou'd not be long before he attain'd to some of the chief *Dignities* in the Church; accordingly upon the Death of Dr. *Nicholas Stratford*, (A. D. 1708.) Queen *Anne*, of her own mere motion, nam'd Sir *William* to succeed him in the Bishoprick of *Chester*; and about six years after, at the desire of the most Reverend Dr. *Sharp*, recommending him to be his own successor,

cessor, she translated him to the Archiepiscopal See of *York*, and made him one of her *Privy-Council*. Upon the Queen's demise he was constituted one of the *Lords Justices*, or Regents of the Kingdom; and, upon the arrival of the late King, was again call'd to his Place in *Council*.

THUS honour'd and respected by all did this excellent Prelate live, with a good constitution of body, and regular care and preservation of his health, except when the calls of his office, and the fatigue, which the large visitations of his *Diocese*, more especially that of *York*, required, engag'd him to neglect it. On these occasions, and indeed, on any other, where the sense of doing good engag'd his zeal and application, he never thought he cou'd do too much; by which means, he subjected himself to the frequent danger of taking colds, which were sometimes attended by a kind of *Diarrhea*; but of this he made the less account, because he had found out an expedient to remove it at any time, by the alteration of his diet: However in his last sickness, the *Diarrhea*, being too long neglected, came to be attended with a *Fever*, and ended at last in an *Inflammation of his Bowels*, which, in a short time (viz. *April 30. 1724*, and in the 53d year of his age) put a period to his life.

As to the Works of this worthy Prelate, the first piece that he publish'd, was his *Anatomy of Atheism*, which he wrote before he was eighteen years of age. This Poem, as to its argumentative part, is chiefly extracted from the works of some of our late eminent Divines. It has not indeed all the perfections of a *Poetick* composition, a luculency of fancy and pomp of expression may perhaps be wanting in it; but then it has this equivalent excellence, that the arguments

Art. 16. *the Republick of Letters.* 227

ments both for and against the existence of a God are urg'd and answer'd in a clear method and easy diction, fitted for the comprehension of every common reader, tho' not so well adapted to the taste or genius of such, as are taken with nothing but lofty flights and elaborate strains. The truth is, his thoughts and temper of mind were of a more serious and sober cast; and tho' the earliness of the composition might be pleaded in excuse for its imperfections, yet as his design in every thing he wrote, was not so much to *shine* himself, as to do good to others, he thought it no disparagement to his parts, in so useful a subject, to descend to the meanest capacity; and, in order to attain so laudable an end, to pursue the Apostle's example of *becoming all things unto all men, that by all means he might gain some.*

WHAT shew'd the serious and devout temper of his mind, and a true sense and love of piety in him, as well as a considerable proficiency in the knowledge of Divinity, was, his writing that excellent piece, *The Duties of the Closet*, even before he was twenty-one years of age; wherein he has prov'd and enforc'd with great earnestness, the manifold obligations we are under to retire frequently to our *Closets*; what *Duties* are requir'd of us, and in what manner we are to behave ourselves there; with what *Qualifications* of mind we are to read the *Holy Scriptures* and other religious Books; what are the *Benefits* of *Self-examination*, and *Confession of Sins*, and in what manner we are to perform them; with what *Dispositions* of mind, and in what *Form* of words and *Posture* of body we are to make our addresses to God; what the duty of *Thanksgiving*, both general and particular, does imply, and what the

*Benefits*

*Benefits* from thence accruing; in short, what are the proper subjects of religious *Meditation*, and of what necessity and benefit private *Humiliation*, both for our own and other mens sins, most evidently is, with a proper form for that purpose.

IN the course of his Ministry at *Bocking*, perceiving that the Sacrament of the Lords Supper was only administer'd at the three great *Festival* seasons of the year, his intention was to introduce a *Monthly* celebration of it; and, to that purpose, he publish'd his *Duty of communicating explain'd and enforc'd*, which he addresses to his Parishioners, and therein instructs them in the *nature* and end of the Lord's Supper, the benefits and obligations of their receiving it, and the *preparation* and frequency requisite therein; and so, answering the *objections*, which are usually alledg'd against the duty, supplies them with a proper *formulary* of devotions, in order to enable them to discharge it right.

THE Book indeed is written in a very *useful*, because in a very *plain* and perspicuous manner. Without any controversies or perplexing disputes, it contains every thing that any common Christian need to be acquainted with in relation to this *ordinance*, and is therefore a *manual* proper to be recommended to the use of all such as are desirous to know and practise *The great Duty of Communicating*.

THESE three pieces just now mention'd, together with the *Sermon* preach'd at his Consecration by Mr. *Milner*, and a *Supplement to the Duties of the Closet*, collected and revis'd by Mr. *Stackhouse*, make up the *third* Volume of these works.

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Art. 16. *the Republick of Letters.* 229

THE *first* and *second* Volumes consist of Sermons only, preach'd at divers times and places, and on various subjects and occasions. His Discourses to his Parishioners at *Bocking*, the Preface-writer tells us, were usually plain and familiar, and such as were best adapted to a country audience.

THE truth is, his Sermons, if we may judge of the rest by those which are publish'd, were, for the most part, plain and unaffected, adapted to every common comprehension, and, as much as possible, divested from all appearance of learning; and yet, under his management and manner of expression, they far surpass'd the most elaborate compositions of other men: For such was the comeliness of his person, the melody of his voice, the decency of his action, and the majesty of his whole appearance, that he must be allow'd to have been one of the most complete pulpit orators of his age.

THIS was, undoubtedly, not the least distinguishing part of his character; which is the last thing we propos'd to speak of in relation to this eminent Prelate.

BUT it was not his fine Preaching only, it was his excellent living likewise, and making himself an example of every duty which he taught, that drew after him such crowds of admirers. "All those virtues upon which the pleasure of society, and the happiness of human life depend, he possess'd in the highest degree, and exercis'd them with the greatest decency and best manners." He was a kind and loving *Husband*, a tender and indulgent *Father*, and so good a *Master*, that he took care of the *Spiritual* as well as *Temporal* concerns of his *Domeſticks*,

SEPTEMBER 1732.

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and wou'd have excus'd any omission in them, rather than their being absent from prayers.

“ So strict an observer was he of his word, that no consideration whatever cou'd make him break it; and so inviolable was his friendship, that without the discovery of some essential fault, he never departed from it”.

A great point of conscience it was with him, how he made promises, for fear of creating fruitless *expectances*: but when, upon proper considerations, he was induced to do it, he always thought himself bound to employ his utmost interest to have the thing effected; and till a convenient opportunity shou'd present itself, was not unmindful to support the petitioner, if in mean circumstances, at his own expence.

How he behav'd himself in his episcopal capacity and in pursuance to the *promise* which he made at his *Consecration*; with what diligence and constancy he visited a very extensive Diocese; with what seriousness and becoming gravity he administer'd all the several *offices* of his *function*; what care and caution he took to admit none but sufficient *labourers into the harvest* of the Lord, and when admitted, to appoint them stipends adequate to their labour; with what an equal and impartial hand he administer'd justice to all without respect of persons; how he *espous'd* all into the intimacy of his bosom, his care, his provision, his prayers; what warm and affectionate charges he gave to his Clergy, to *approve themselves in all things as the Ministers of Christ, and to contend earnestly for the faith, which was once deliver'd to the Saints*; with what kindness he admonish'd, what gentleness he reprov'd, with what unwillingness he



he censur'd the negligent, the faulty and the obstinate; and how he rewarded by his bounty, and encourag'd by promotion, the careful, the diligent, and such as endeavour'd to excel: How he acquitted himself, I say, in these, and several other instances relating to his *Episcopal* function, needs the less enquiry, when we consider, that if he desir'd a *Bishoprick*, it was in the sense, wherein the Apostle calls it a *good office*, and not a good *emolument* only; a station, wherein he might benefit the souls of mankind, and not aggrandize and enrich himself.

LASTLY, as to his personal character and deportment, according to our Preface-writer's account, "a thousand ornaments (as an ingenious pen writes of another great man) met in his composition, and contributed to make him universally lov'd and esteem'd. There was in his *look* and gesture something that was easier to be conceiv'd than describ'd; that gain'd upon every one in his favour, even before he spoke one word. His *behaviour* was easy and courteous to all, but distinguish'd and adapted to each man in particular, according to his station and quality. His *civility* was free from the formality of rule, and flow'd immediately from his good sense. His *conversation* was lively, without any tincture of *levity*, and cheerful without betraying the dignity of his station.

THUS adorn'd with every accomplishment both of body and mind, with every quality requisite to make a good man and a good Christian, a true lover of his Country, and a true Father of the Church, was this most excellent Prelate: He liv'd the *delight of mankind*, and when he died, the world lost as kind a *Friend*,

as generous a *Patron*, as devout a *Christian*, as laborious a *Prelate*, as fine a *Gentleman*, and as worthy a *Patriot*, as ever Church or Nation had to boast of.



## ARTICLE XVII.

### *State of Learning.*

#### R O M E.

**C**ardinal *Quirini*, Keeper of the Vatican Library, designs to have a beautiful Edition of *St. Ephrem's* Works publish'd, which may equal, if not outdo, the best Editions of any of the other Fathers, put out by the Benedictine Monks. And his Eminency being willing to acquaint the learned with his design, and to desire their assistance, has order'd Signior *Giovanni Maria Salvioni* the Pope's Printer, to publish an account of it as follows:

JOHANNES MARIA SALVIONI,

*Typographus Vaticanus,*

*Sacrarum Litterarum Studiofis.*

Quoniam nostrâ hac ætate veterum Patrum opera diligentissimis & ornatissimis editionibus in publicum bonum singulis ferme diebus emittuntur, dolendum profecto est Sanctum Ephræm in tenebris adhuc quodammodo & squalore jacere.

Magnum (inquam) illud Orientalis Ecclesiæ lumen, quem Sanctus Gregorius Nyssenus insigni oratione ornavit, quem Sanctus Hieronymus post lectionem Scripturarum in Ecclesiis publice legi consuevisse testatur, quem Theodoretus Cyri Episcopus virum admirabilem & scriptorum inter Syros excellentissimum appellat, quem denique Syria Orbis Doctorem & Prophetam passim de-prædicat. Quapropter rem admodum utilem, & Sanctæ Ecclesiæ Bibliothecarij, quo fungitur, officio verè dignam aggredi in animum induxit Eminentissimus Cardinalis ANGELUS MARIA QUIRINUS, dum novam Sancti Ephræm Editionem adornandam suscepit, advocatis in subsidium doctis Viris, quibus præest, Vaticanæ Bibliothecæ servitio addictis, &c.

P A R I S.

**T**HE Royal Academy of Sciences has publish'd the following Paper concerning the Prize propos'd by them for the Year 1734.

“THE late Mr. *Rouillé de Meslay*, ancient Councillor in the Parliament of *Paris*, having form'd the noble design of contributing to the advancement of the Sciences, and to the advantage which the publick wou'd reap from thence, bequeath'd to the Royal Academy of Sciences a Fund for two Prizes to be given to those, who, in the judgment of that body, shou'd produce the best performance upon two different subjects, which he pointed out in his Will, and of which he gave instances.

THE Subjects or Themes for one of these Prizes regard the general System of the World, and Physical Astronomy.

THE Prize was design'd by the Donor to consist of 2000 Livres, and to be given once a year; but the deficiency of the revenue has occasion'd its being given but once in two years; in order to make it more considerable, and will amount to 2500 Livres.

THE Subjects or Themes for the other Prize relate to Trade or Navigation. This is also given but once in two years, and consists of 2000 Livres.

THE LEARNED of *all Nations* are invited to write upon the Subjects propos'd, and even the foreign Members of the Academy: But it has been agreed upon to exclude such Members of the Academy, as are Natives of the Kingdom, from pretending to the Prizes.

THOSE who design to write upon the afore-said Subjects, are desir'd to do it either in *French* or *Latin*; they may however do it in any other Language, and the Academy will get their Letters translated.

ITS requested that their Papers may be very legible, especially when there are Algebraical Calculations.

THEY are not to put their Names to what they write, but only a sentence or device. And they are desir'd to enclose in their paper a separate note, seal'd up by them, wherein, besides the same sentence, will be written their name, quality, and place of abode, or direction; and this note shall not be open'd by the Academy, unless their piece has gain'd the Prize.

THOSE who design to put in for the Prize, are to direct their Letters, *To the Secretary of the Academy of Sciences at Paris*; or get them deliver'd into his hands. In this last case, the Secretary will at the same time give the person

who so delivers it, his receipt for the same; whereon shall be written the Sentence in the piece, and its number, according to the order of time in which it comes to hand.

If there is a Receipt of the Secretary for the piece that has gain'd the Prize, the Treasurer of the Academy shall deliver the Sum of the Prize to the Person who produces the Receipt, without any other formality: But if there be no Receipt of the Secretary, the Treasurer shall not pay the Prize to any but the author himself, who shall make himself known, or to the person who produces his Letter of Attorney.

THE Subject propos'd for the Prize in the year 1732, was, *What is the Physical Cause of the Inclination of the Planes of the Orbits of the Planets, with relation to the Plane of the Æquator of the Suns Revolution about its Axis; and whence comes it, that the Inclinations of those Orbits are different from each other?*

THO' among the pieces sent in competition for this Prize, there are some which appear to have been written by men of great learning, and contain several curious discoveries; yet, as none of them seem'd to be clear enough, or to come home to the point in question, they thought, they ought not to adjudge the prize. So important a point of Physical Astronomy well deserving to be sifted to the bottom, the Academy thought they ought to propose the same Subject again for the year 1734, when the Prize will be double, to wit, 5000 Livres, according to the Donors Will.

THE authors of the pieces which were sent for 1732, may make such alterations therein, or put them into what new form they please; but they must signify, that they are the pieces, to

which they gave such and such sentences or devices, and they must write them all entirely over again.

IF they make no alteration in them, or have nothing more to say, or make known, their pieces however shall be put in again among the others.

MUCH more shall the pieces, which are absolutely new, be receiv'd.

BUT neither new nor old will be receiv'd. after the 1st of *September*, N. S. 1733.

THE Academy will proclaim the piece that has gain'd the Prize, at their general meeting after *Easter*, 1734."

# P A D O U A.

1. **T**HE two following Books have been lately publish'd here; *Historia Apostolica ex antiquis Monumentis collecta, & ad usum Seminarij Patavini accommodata ab Antonio Sandini J. U. D. & in eodem Seminario Historiæ Ecclesiasticæ, & Geographiæ Lectore.* In 8vo.

2. *Explicatio Gentilium Fabularum & Superstitionum, quarum in Sacris Scripturis fit Mentio; vario hinc inde sensu, præter literalem, ut allegorico, morali, anagogico, &c. exornata per. R. P. Casparum Hartzheim, Societatis Jesu Sacerdotem.* In 8vo.

A M S T E R-

A M S T E R D A M.

**M**Effieurs *Wetstein* and *Smith*, have lately printed *Les Metamorphoses d' Ovide, en Latin & en François, avec des Remarques & des Explications historiques, par Mr. L' Abbé Banier de l' Academie Royale des Inscriptions & Belles Lettres: & 131 Figures en Taille-douce gravées par B. Picart & par d'autres habiles Maitres.* In Fel. 2 Vols.

N U R E M B E R G.

**T**HERE has been lately publish'd here, *D. D. Georgii Ernesti Stablii S. R. M. Boruff. Consil. Aulici & Archiatri primarii Fundamenta Chymie dogmatico-rationalis & experimentalis: quæ planam & plenam viam ad Theoriam & Praxin Artis bujus tam vulgatiore quam sublimioris per solida ratiocinia & dextras enchirifes sternunt.* In 4to.

L O N D O N.

**I. P**roposals for Printing by Subscription, Cases in Midwifery. In which an Accurate and Impartial Account is given of the Delivery of Two hundred and Twenty-five Women: Most of which Cases were attended with a great deal of Danger and Difficulty. Written by the late Mr. *William Gifford*, Surgeon and Man-Midwife.

**II.** Proposals for Printing by Subscription, The Natural, Experimental, and Medicinal History of the Mineral Waters of *Derbyshire, Lincolnshire,*

*shire*, and *Yorkshire*, particularly those of *Scarborough*. Wherein they are carefully examin'd and compared, their Contents discover'd and divided, their Uses shewn and explained, and an Account given of their Discovery and Alterations. Together with the Natural History of the Earths, Minerals and Fossils through which the Chief of them pass. The groundless Theories, and false Opinions of former Writers are exposed, and their Reasonings demonstrated to be injudicious and inconclusive. To which are added, Large Marginal Notes, containing a Methodical Abstract of all the Treatises hitherto published on these Waters, with many Observations and Experiments, collected from various Manuscripts now in the Libraries of several ingenious Gentlemen. By *Thomas Short*, M. D. of *Sheffield*.

III. Proposals for Printing by Subscription, *Eboracum*: Or, The History and Antiquities of the City of *York*, from its Original to the present Times. Together with the History of the Cathedral Church, and the Lives of the Archbishops of that See, from the first Introduction of *Christianity* into the Northern Parts of this Island, to the present State and Condition of that Magnificent Fabrick. Collected from Authentick MSS. Publick Records, Ancient Chronicles, and Modern Historians. By *Francis Drake*, of the City of *York*, Gent.

IV. Proposals for Printing by Subscription, Weekly, A Compleat Universal History of the several Empires, Kingdoms, States, &c. throughout the Known World. Containing, I. An Account of the most Remarkable Transactions of their respective Reigning Monarchs, &c.  
II. Their



**Art. 17. *the Republick of Letters.* 239**

II. Their *Polities* Ecclesiastical, Civil and Military. III. A Description of the *Arts* and *Sciences*, *Trade* and *Manufatures* of the different Nations. IV. A Natural History of each Country: Wherein will be compriz'd the *Vegetable*, *Animal* and *Mineral* Productions, that are remarkably Curious, either Natural or Artificial. Adorn'd with Figures and correct Maps Copy'd from the best Geographers. By Mr. *Le Stourgeon*.





THE  
Present State  
OF THE  
REPUBLICK  
OF  
LETTERS.

For October, 1732.

VOL. X.

— *Fungar vice cotis, acutum  
Reddere quæ ferrum valet, exors ipsa secandi.*

Horat.

LONDON:

Printed for W. INNES and R. MANBY, at  
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*Catullus,*  
*Tibullus,*  
*Propertius,*  
*Virgil,*  
*Horace,*  
*Ovid,*  
*Phædrus,*  
*Manilius,*  
*Lucan,*  
*Persius,*  
*Statius.*

*Val. Flaccus,*  
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*Juvenal,*  
*Ausonius,*  
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*Seneca,*  
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## A TABLE of the ARTICLES

For OCTOBER 1732.

ART. XVIII. **T**HE History of the Empire,  
&c. By Mr. *Heifs.* 245

XIX. The Longitude, by *Richard Locke*,  
Gent. 263

XX. An Essay on Freedom of Will in God,  
and in his Creatures, and on various Subjects  
connected therewith. 266

XXI. An Essay toward the Proof of a separate  
State of Souls between Death and the Resur-  
rection; and the Commencement of the Re-  
wards of Virtue and Vice immediately after  
Death. 279

XXII. A Dissertation on *Gloves*, shewing their  
Antiquity and Use in the several Ages of the  
World. 289

XXIII. A Memorial concerning the Origin and  
Authority of the Parliament of *France*, &c.

303

XXIV. *State*

XXIV. *State of Learning,* 324

*P A R I S,* *ibid.*

*U T R E C H T,* 325

*N U R E M B E R G,* *ibid.*

*A M S T E R D A M,* 326

*L O N D O N,* 327



**T H E**



THE  
PRESENT STATE  
OF THE  
Republick of Letters.

For OCTOBER 1732.

ARTICLE XVIII.

HISTOIRE de l'Empire, contenant son Origine, ses Progrès, ses Revolutions, la forme de son Gouvernement, sa Politique, ses Negotiations, & les nouveaux Reglemens, faits dans les Traités de Westphalie, &c. Par Mr. Heiss. Nouvelle Edition, augmentée d'un Discours Preliminaire, de Notes Historiques, & Politiques, continuée jusqu'à present. A Amsterdam, chez les Wetsteins & Smith. 1733.

That is,

THE *History of the Empire, giving an Account of its Origin, Progress and*  
OCTOBER 1732. Q *Revo-*

246      *The Present State of*      Art. 18.  
*Revolutions, the Form of its Govern-*  
*ment, its Policy, Negotiations, and*  
*the new Regulations made by the Trea-*  
*ties of Westphalia, &c. By Mr. Heifs.*  
*A new Edition, in which are added a*  
*Preliminary Discourse, and Historical*  
*and Political Notes, with a Continua-*  
*tion of the History to the present*  
*Time. Printed at Amsterdam, by*  
*Mess. Wetstein and Smith. 1733. 12mo.*  
*8 Vols. Vol. I. p. 300, beside the Preli-*  
*minary Discourse. Vol. II. 483. Vol. III.*  
*492. Vol. IV. 500. Vol. V. 518. Vol. VI.*  
*588. Vol. VII. 509. Vol. VIII. 478, in-*  
*cluding the Index.*

**T**HIS History, as it came out of the hands of Mr. Heifs, consisted only of six Books. The three first contain'd an account of the foundation of the Empire, its progress and revolutions under the *French* and *German* Emperors, who have succeeded *Charlemagne*, either by hereditary right or election. In the three last we had an account of the change introduced in the Empire by the *Treaties of Westphalia*, and other new regulations. To which were added, such authentick accounts, as serve to illustrate the history, such as the *Bulla Aurea*, (*Golden Bull*) the *Treaties of Westphalia*, &c. This author looked on himself as well qualified for an undertaking of this nature, and seem'd to challenge a favourable reception from the publick, "as being a native of *Germany*, and long employed in the affairs of the Princes of the Em-  
"pire".



“pire”. These are his own words in his Preface; but he has not escaped the censure of the criticks, as will appear, when we come to give some specimens of the Notes on his performance. As this History ends with the Treaty of Peace concluded at *Westphalia* in 1648. Mr. *Bourgeois de Chastenet*, Plenipotentiary of the Duke and Dutchess of *Orleans* at the Treaty of *Franckfort* for the affairs of the Palatinate, published a new Edition of it at *Paris* in 1711, with a continuation down to that year; in which we have the conclusion of the life of *Ferdinand III.* and the lives of the Emperors *Leopold* and *Joseph*. To which are added the succession of the Archbishops, Bishops, and Prelates of *Germany*, the Genealogy of the Electors and Ecclesiastical Princes of the Empire. He at the same time published Notes, not only on the historical part of the work, but also on the Treaties of *Westphalia*, and the *Bulla Aurea*. He likewise inserted the Truce of 1634. the confederacy of the Rhine, made in 1658. and the capitulations of the Emperors *Leopold* and *Joseph*. In 1715. the whole was reprinted at the *Hague*, with the addition of the capitulation of *Charles VI.* and the Treaty signed at *Radstat* between the Emperor and the King of *France*. In 1731. another Edition of this work appeared at *Paris*, with historical and political Notes; but we are not allowed to know to whom we owe them. The design of them is to place some remarkable events in a better light, and rectify some passages of Mr. *Heiss*’s performance, which betray his partiality to the House of *Austria*. The same able hand hath continued the History down to the year 1724, with the Succession of the Princes of the Empire to that time, and their Ge-

nealogies and Alliances. To illustrate this part of the History, he inserted the Treaty of *Baden*, and the capitulation of *Charles VI.* the present Emperor.

AFTER all these additions and augmentations, several important events in the *German History* were still wanting. Mr. *Heiss* had written in a very concise manner, and his continuators confined themselves to his method. To supply this defect in the new Edition, of which we are now speaking, several historical facts are inserted, which deserve a place in this History, and a great number of Notes both on the Text of Mr. *Heiss*, and on the Notes of the *Paris* Edition. The order and method of the original History, are no where violated by the amission of the facts already mentioned, care being taken to inclose them in crochets. In the 4th Book, which treats of the modern Empire, and the change it hath undergone, several material remarks are made on the publick Laws of the Empire, with an addition of two new Chapters; one of *the Titles of the Emperor, and his Marks of Honour*; the other of *the Vicars of the Empire*. Beside several other additions and remarks, which make this new Edition very valuable, it containeth a continuation of the *German History* down to *February 1732. N. S.* At the end of the last Volume we have a large and exact Index, or a *General Table of Matters contained in this Work*, of 154 Pages.

THE preliminary Dissertation, which the Author of it calls a *general Discourse on the State and present Dispositions of the Empire of Germany*, is written by one well versed in the Laws and History of that Country, who has digested his observations and arguments in such a manner,

as

as gives great light into the History to which this piece is prefixed. He proposes to speak first of the various forms of government in general, and then consider what Idea we are to form of the government of the Empire.

THE Author begins with distinguishing three forms of Government, *Democracy*, *Aristocracy* and *Monarchy*, in the words of *Tacitus*, who says, "*All the Nations and Cities in the World are governed either by the People, or by a certain number of principal men, or by one single Person.*" He observes, that it is possible to find a mixture of these different states, which he thinks preferable to any other form, as best calculated for the preservation of union, and a right use of power.

HE observes, that to make such a state perfectly happy, each must be ready to sacrifice his own right to the publick good; but that the restless ambition of man will not allow this sort of government to continue long. The frequent troubles in the *Roman Commonwealth*, the struggles between the tribunes of the people and the senate for power and liberty, are proofs of what he advances. Let us now see, continues the Author, what form of government that of *Germany* is, that we may draw such consequences as regard the head and members which compose it; then let us shew its essential attributes, and in what its sovereignty consists.

OUR Author begins this enquiry with considering the arguments urged by *Theod. Reinking*, to prove the Empire a monarchical government: That writer founds his opinion on a supposition or assertion that the *German Empire* is the last of those usually called *the four Monarchies*, and endeavours to support his System by the following reasons.

Q 3

I. Be-

1. BECAUSE the Emperor is the only Prince invested with the right of majesty and sovereign power by the law *Regia*, which never has been, or ever could be repealed.

2. BECAUSE all Nations, both *Christians* and *Infidels*, own him a real Monarch.

3. BECAUSE the Emperor acknowledgeth no superior on Earth, but depends only on God and his Sword. Which he thinks proved by a decree of the Electors against the Pope in 1338. Whence, says he, the Emperor is called the Head of the Empire, to whom, after God, all are accountable.

4. BECAUSE he hath Authority over all the members of the Empire in general, and over every one in particular, whom he commands under pain of losing their privileges, being banished the Empire for ever, and even of losing their lives : That when his Mandates are duly published, no man can refuse obedience.

5. BECAUSE all the States of the Empire pay him homage, as a real Monarch, and stile him *Most clement Lord*.

6. BECAUSE the same States owe him obedience and submission, as their master and supreme Magistrate ; as appears from the subscription of their letters to him.

7. BECAUSE he receives faith and homage, which always suppose a superiority in him who  
receives

receives them, and submission and dependence in him who pays them.

8. BECAUSE all the Princes of the Empire are obliged to take an oath of fidelity to him.

These arguments, though they seem to be drawn from the holy Scripture, the Civil Law, and the late Constitutions of the Empire, do not appear conclusive to the author of this Dissertation.

ALLOWING the prophecy of *Daniel* to be understood of the four great Empires, those of the *Medes, Persians, Greeks and Romans*, he says, it will not follow that all those Empires must be Monarchical in a strict sense. He adds, that there is a wide difference between the State of the Empire at this day, and its Origin in the Person of *Charlemagne*. It was then entirely Monarchical and Hereditary, and descended to that Prince's posterity, until their conduct was such as provoked the *Germans* to shake off the yoke, and make the Government elective in the Person of *Conrad I.*

As to the sovereign Power, founded on the Law *Regia*, he denies that the Law in question can be applied to the Emperor of *Germany*: That the true Law *Regia*, by which we are to regulate his power, is to be found in the Acts of the Diets, and later Constitutions of the Empire, from which it appears how much his Authority is inferior to what *Charlemagne*, and his Posterity enjoyed.

He will not allow that all Princes, both *Christian and Infidels*, look on the Emperor as a real Monarch in the strictest sense of that Term, and affirms, that the Precedency allowed him at the

Courts of *Christian* Monarchs, proves no more than that they consider him as head of the Empire, which is undoubtedly the first State of *Europe*.

HE denies that the Emperor depends only on God and his Sword; and affirms, that the Empire is superior to him, hath a right to call him to account in whatever regards the Administration of the Empire; and even of deposing him: That the Decree of 1338, is to be considered with regard to the Circumstances of the Empire at that time; when the Electors had nothing in view but to oppose the Pretensions of the Pope, who attempted to exercise an absolute authority over the Emperor and the Empire.

HE allows that the Emperor is head of the Empire, not because he governs with arbitrary Power, and in an absolute manner, but as he is the first and greatest of all the Princes of the Empire. He then observes that the Doge of *Venice* is considered as a crowned Head, and bears all the Marks of a sovereign Monarch, but is not therefore really such; and compares the Senate of that Republick to the States of the Empire represented by a Diet, which he calls a perpetual Senate.

HE grants that each of the states of the Empire in particular is obliged to answer for their personal conduct to the Emperor, but denies that this right of superiority confers a monarchical authority on him; because the states of the Empire in a body, are possessed of absolute authority, and the Emperor is accountable to them.

To the 5th and 6th reasons he replies, that we are not to judge of sovereign majesty and authority by pompous titles, but, that in order  
to

to form a right judgment in this case, we are to examine what authority is really lodged in the persons in question. He will not allow that the faith, homage, and oath of fidelity, which the Emperor receives from the Princes and States, can prove any thing in favour of what he calls the *pretended Monarchy*; because in this case the Prince is only the representative of the Empire, for which he receives them, as he is obliged to express himself in investitures and other acts, which pass under his name, by representation and on the account of the dignity, with which he is invested.

HAVING thus answered Mr. *Reinking's* arguments, he asserts, that the government of *Germany* is *Aristocratical*, with a small mixture of *Monarchy*; which form of government he terms a *Principality*, because one *Prince* appears at the head of it.

HE then proceeds to enquire where the supreme authority of the Empire resides, and affirms, that it is lodged in the whole body of the members of the Empire, and that during a vacancy of the Throne, the States are in possession of this supreme authority without the least diminution, until the exterior representation of Majesty is conferred on the person of an Emperor by vertue of his Election.

OUR Author observes, that by the term *Majesty* is usually understood an absolute and sovereign power, bounded by no law: which it is evident is to be found only in the States of the Empire, and not in the Emperor, whether he be considered with regard to his Election, or in the course of his Reign; during which he is accountable to the States, and may be deposed by them. For proof of this assertion he alledges the

the examples of the Emperors *Henry IV*, *Henry V*, *Otho IV*. and *Matthias*, all which Princes submitted to give account of their conduct to the States, and thus acknowledged the Princes and States of the Empire their superiors.

HE quotes some words of *Otho* in a general Diet at *Nuremberg*, in which he professes himself ready to renounce the Imperial Crown, if the Electors were of opinion that *he was useless, or deserved to be deposed*.

HIS next enquiry is into the authority of the Diets of the Empire. Having given a short account of the *Roman Senate*, the annual Assemblies under *Charlemagne*, and the States and Parliament of *France*, he tells us, that these Assemblies of the States, and these Parliaments are not to be compared with the Diets of the Empire: They are only consulted for a more exact information of the necessities of each Province, and for providing a more speedy remedy of their grievances; it belongs to the King to conclude and order absolutely. But the Diets of the Empire do not depend on the Emperor, who is indispensibly obliged not only to take the counsel, but also to gain the consent of the States of the Empire. After a long and elaborate discourse on the power and acts of Diets, he concludes thus.

THINGS being thus reduced to their just value, we are to conclude, that it belongs only to the States of the Empire assembled in a Diet, to deliberate and form resolutions; that the Emperor as such, has no more than the direction of the consultations, and the last, or casting voice in case of a division. He is then very large in commendation of the Diets, which were formerly held yearly, as a preservative against the exorbitant growth of authority



authority in the person of the Emperor. He traces the original of those Assemblies, and shews how formidable they have been to the Emperors, and what measures they have taken to prevent their convening, make them burthensome to the States, and hinder the good effects which they might produce.

FROM all which he infers: That, though the government of the Empire seems to have suffered some alteration in regard to the Power of Diets, they ought still to be considered under the form of their first establishment; and that the sovereign authority centers only in the acts of a Diet, which derive their original, and receive their force from a plurality of voices, and a liberty of voting.

IN speaking of the most essential prerogatives of sovereign Authority, he begins with that of making Laws, imposing them on the People, and enforcing their execution; neither of which the Emperor can do, without the actual consent of the States. For which reason the decrees of the Diets are called *the decrees of the Empire, not of the Emperor; the common conclusions of the Empire, the resolutions of us and the States, the constitutions of us and the Empire.* He observes that Ferdinand II. who being an enterprizing and aspiring Prince, attacked the rights of the Empire by his actions; yet in his words on two several occasions, in the year 1629, owned it not in his power to make new Laws without the consent of the States assembled. And, even though we had not this confession of the Emperors, continues our author, every one who is acquainted with the publick laws, and the constitutions of the Empire, must allow of the following principles, in regard to the making or passing Laws.

I. THAT

1. That in order to give a Deliberation the force of a Law, it must be done in the council of the Empire, and not in the council of the Emperor, and be inserted in the register-book of the Empire.

2. THAT the decree consequent to such Deliberation must be drawn up, not in the Emperor's Chancery, but in that of the Archbishop of *Mentz*, High Chancellor of the Empire.

3. THAT it must be deposited in the Chancery of *Mentz*, signed by the Princes and States, who were present in the Diet.

4. THAT not only the Emperor's Seal is to be affixed to it, but likewise those of certain States, in the name of all the rest; whence, says he, it is easy to judge that laws can neither be made nor repealed, but in a Diet.

HAVING answered the most material objections urged against this System, he concludes this head with affirming, that if we consider the States in their natural situation, their authority in making Laws goes so far, that they may even change the government of *Germany*, restore the right of Election to all the States in a Body, to whom it formerly belonged; and set aside the (*Bulla Aurea*) Golden Bull of *Charles IV*, which was made in 1336 by all the States of the Empire, only in consideration that the situation of affairs at that time required such an expedient. The *Athenians*, says he, after the death of *Codrus*, changed their Kingdom into a Commonwealth, and chose annual Magistrates.

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The *Poles*, after the decease of *Stephen Battory*, made a proposal of being governed without *Kings*, though that practice had been abolished many ages : to divide the supreme authority among all the Senators and Palatines, and place one of them at their head. Why then, asks our Author, should not the States of the Empire, in whom the sovereign authority resides, if pressed by a change of affairs, be able even to abrogate the Laws which were made by their predecessors, and substitute others which should be equally fundamental?

THE receiving faith, homage, and an oath of fidelity or allegiance, are likewise marks of sovereignty in him who receives them, and of submission and dependance in him who gives that security. Our author therefore enquires to whom, and in what manner this is done in the Empire, in order to determine where the sovereign power really resides.

HE begins this article with observing, that the Princes and States of the Empire do not pay faith and homage to the Emperor alone: but that he receives them in the name of the whole Empire, as appears by the very forms of those acts, which are: *We promise to be faithful, favourable, and obedient to the Emperor and to the Empire.* So that those who enter into this obligation become equally vassals of the Emperor and of the Empire.

HE then proceeds to enquire, whether the Emperor or the Empire is more concerned in receiving this homage, and oath of allegiance; and without the least hesitation affirms, that the oath is taken principally and directly to the Empire, and that the Emperor only receives it, because the Majesty of the Empire is lodged in his person.

person. He produces several authentick acts to prove his proposition from the year 1436, to the time of *Charles V.* From which he concludes, that no power but that of the Princes and States can dispose of the fiefs and rights of the Empire.

HE owns. as matter of fact, that the Emperors have taken several occasions to destroy, or at least weaken this right, which is indisputably inherent in the States of the Empire. He instances in the Dutchy of *Wirtemberg*, the imperial City of *Constance*, the Dutchy of *Milan*, and the City of *Sienna*, which have at several times been impropriated by the Emperor, to the prejudice of the Empire; but concludes that those, and other facts of the same nature, ought not to be alledged in prejudice of the indisputable rights, and superiority of the Empire: that prescription not taking place, when the question turns on a sovereign prerogative so solidly established, the States will always have a right to recover what the nature of their Government and fundamental Laws have once justly given them.

THE Author considers an authority in matters of Religion, as a mark of sovereignty; but owns it not easy to determine the extent of the power of temporal Princes and States in this point. He distinguishes between matters purely spiritual, over which Princes have no power, and the obligation under which they lie to maintain Religion such as they received it from their predecessors; not only as they are born protectors of the Church, but also because good policy directs a maintenance of uniformity of sentiments, as the best security of the sovereign authority.

HE acknowledges that the authority of the Emperor seems more extensive in this Article, than in any other; but at the same time affirms it is only an honorary extension, and delegated to him by the States, who, not being able to discharge this obligation themselves, entrust the Emperor with it, who is on certain occasions to represent the Majesty of the Empire.

To confirm this assertion, he produces an Ordinance of the States in 1555, in which it is said, that *the Emperor ought not to attack, injure, or oppress, by way of fact, or otherwise, any State of the Empire, under pretence of the Confession of Ausburg, or any such Doctrine, Belief, or Religion; nor oblige them to quit the Confession, Belief, Ecclesiastical Discipline, Statutes and Ceremonies, which they shall have formed and chosen in their respective Principalities, Countries and Lordships, nor lay any Constraint on them by his Mandates under any other Pretext.* To which our Author adds the Emperor's solemn promise for himself and his successors, never to violate this Article. The expedient ordered by the Decree of 1555, is, that in any dispute on Religion, *each of the Parties is to name two Arbitrators, and if they cannot adjust the Difference, a fifth Person shall be chosen, who with the other four shall bring the Matter to a Conclusion, either by Sentence or Accommodation.*

The Author tells us, on all such occasions, application has been made to the Diets, and never to the Emperor, and produces several instances of this way of proceeding; the most remarkable of which, is that of *Maximilian II.* in 1576, who declined taking cognizance of certain religious differences, which divided the States of the Empire, declaring, *That a Diet was the only judge in such Cases; and that the*  
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person. He produces several authentick acts to prove his proposition from the year 1436, to the time of *Charles V.* From which he concludes, that no power but that of the Princes and States can dispose of the facts and rights of the Empire.

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Art. 18. *the Republick of Letters.*

He acknowledges that the authority of the Emperor seems more extensive in this than in any other; but at the same time as it is only an honorary extension, and delegated to him by the States, who, not being able to discharge this obligation themselves, entrust the Emperor with it, who is on certain occasions to represent the Majesty of the Empire.

To confirm this assertion, he produces an instance of the States in 1555, in which said, that the Emperor ought not to attack, oppress, by way of fact, or otherwise, any of the Empire, under pretence of the Confession of Augsburg, or any such Doctrine, Belief, or Religion; nor oblige them to quit the Confession, Ecclesiastical Discipline, Statutes and Ceremonies which they shall have formed and chosen in respective Principalities, Countries and Lordships, nor lay any other Constraint on them by his Majesty under any other Pretext. To which our adds the Emperor's solemn promise for and his successors, never to violate this. The expedient ordered by the Decree of is, that in any dispute on Religion, each Parties is to name two Arbitrators, and cannot adjust the Difference, a fifth Person chosen, who with the other four shall bring them to a Conclusion, either by Sentence or Accommodation.

The Author tells us, on all such application has been made to the Emperor, and produces instances of this way of proceeding; the remarkable of which, is that of Maximilian in 1576, who declined taking cognizance of certain religious differences, which States of the Empire, declaring, was the only judge in such Cases.

*Cognizance of those Differences belonged to all the States of the Empire in a Body.*

AMONG all the prerogatives which Princes enjoy, no one, says our Author, is more expressive of sovereignty, than that of making war and peace; which belongs to the Emperor and the States in conjunction. He owns that the proposals of making war, the resolutions and declarations of alliances are made in the Emperor's name; but maintains that the power of concluding peace, or establishing alliances, is inherent in the States of the Empire. This custom is as ancient as the reign of *Henry I, who, according to Sigfrid, assembled his court at Quidlimbourg, convened the Princes thither, and with their unanimous consent resolved on a war with Poland and Bohemia, and other neighbouring Nations, which had not yet received the Christian Religion.* He produces several other examples of this kind in succeeding reigns; and then observes, that every Prince of the Empire has an independent power in several cases; that they may levy Troops, in case of necessity, with no other restriction, but that of observing the Constitutions of the Empire; which he proves by the Elector of *Bavaria's* answer to the Princes of the Union in 1619, who declared, *He did not believe a private Levy of Troops was contrary to the Constitutions, or Customs of the Empire, because no State is forbidden such an Act, when in evident Danger.*

If the particular subjects of any Prince of the Empire are guilty of disobedience, or rebellion, he is under no obligation of applying to the Emperor, but may reduce them to their duty by force of arms. He says, That each State has a power of making Leagues and Confederacies for  
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the preservation of the Peace of the Empire. The confirmation of the publick Peace in 1594 declares, that *they are not forbidden to do the same in other cases, provided that the Empire receives no damage from such Proceedings*: That this is not opposed, but rather encouraged by the *Golden Bull of Sigismund*, when it orders that *for the future no one be allowed to make or commence any alliance or union, without the consent, favour, permission, and will of the States*. The Author produces several instances to the same purpose in the Reigns of other Emperors; from which he observes, that this is the constant maxim of the States of the Empire, when alliances are on foot between them for the preservation of their liberty, and the tranquillity of the Empire: and that this motive authorises them even to unite with the neighbouring powers, without asking the Emperor's consent. Of this he produces the following memorable Example. In the year 1354, *Charles IV.* asserted that the City of *Zurich* ought not to make any alliance with its neighbours, and that being united to the Empire, he should have been consulted, before they proceeded so far; that the league which they had made was invalid, and that the oath which had been taken to observe the conditions of it, did not oblige, because it had not the sanction of his authority. On the other hand, the Citizens of *Zurich* maintained that they had done nothing contrary to the rights of the Empire, and that the only Design of their league was to preserve and defend their own rights and liberties. They carried their cause; and the Emperor was obliged to confirm the League, though concluded without his consent. From which our Author infers, that the States of *Germany* have a

OCTOBER 1732.

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right to make Leagues without the Emperor's consent, provided that the common cause of their country suffers no detriment from them.

HE allows, indeed, that this right of the States to form alliances among themselves, and with foreign powers, admits of two exceptions. The first regards the person and dignity of the Emperor, who is always understood to be excepted, even though not mentioned in the Treaty, so that the Princes or Lords, who should make a League in direct opposition to him, would be guilty of Treason against the Emperor unless he be accused of acting against the Imperial Laws and Constitutions. The second regards the Empire; and is so essential in all Treaties, which the States have liberty to make, that those, in which they are not expressly mentioned, become not only null and void in themselves, but are looked on as seditious acts. But with this difference, that the latter exception is to be made purely and simply, without any condition or reservation; whereas the former is not allowed to subsist, or have any force, but on the supposition of the Emperor's discharging his duty, not abusing his authority, doing nothing to the prejudice of Religion, and the capitulation, to which he hath sworn, and attempting nothing against the liberty and fundamental Laws of the Empire. He demonstrates this by the conduct of the Elector of *Saxony*, in regard to *Charles V.* at the beginning of the War of *Smalkalden*, and the League between the Elector, *Maurice Albert of Brandenburg*, and *Henry II.* King of *France*. From which facts he concludes, that the States of the Empire have an independent right of making Leagues and Alliances, without consulting the Emperor, who

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## Art. 19. *the Republick of Letters.* 263

is under no small Retraint in this Point; the Capitulation, to which he swears on his Accession to the Throne, setting bounds to his authority, whenever the question turns on making alliances in quality of Emperor. That of *Ferdinand II.* declares, *That it shall not be in his power to make any Alliance either with the Princes of the Empire, or any foreign power, without the consent of all, or the greatest part of the Electors.* The obligation into which that Prince's successors have entered at their Election, says our Author, are equally strong in this particular.

The remainder of this Dissertation, and some Specimens of the Notes on Mr. *Heiss's* History shall be given in our next.



## A R T I C L E XIX.

*THE Longitude, by Richard Locke, Gent.*  
*Printed for W. Meadows. at the Angel*  
*in Cornhill, 1732. 12mo. p. 25.*

**T**HE great Importance of the Discovery of the *Longitude*, and the advantage which must attend it for the security of our Navigation, have engaged a *British* Parliament to promise a very considerable Reward to any Person, who shall favour the World with the long desired secret. This consideration, joined to the noble desire of being beneficial to Society, has given birth to more than one proposal of this kind ;

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some of which have not been put in execution, while others, on examination made by those, who are empowered, have been judged defective. Mr. *Locke* hath lately presented the publick with a Scheme entirely new. He proposes two methods for finding the Longitude; one is to be performed by the Latitude, and keeping the true angle of the course of a Ship: the other purely by observation.

IN regard to the first method, he shews that the Longitude is like the Parallax of the Planets; the nearer they are, the greater is the angle of Parallax, but the angle of Observation the lesser. So in the Longitude, the farther it is, the greater is the angle of the Course. Supposing therefore one single Course, and the difference of Longitude given, which is taken by Observation, the Longitude also is given, because one side and an Angle of a Rectangle Triangle are given, and consequently the other is easily found by the first case of plain Triangles; remembring always to make allowance for the difference between equatorial degrees, and those at a distance from the Equator. He apprizes us, that the greatest difficulty is to keep the Angle of the Course for a Traverse. For performing this, he proposes a new Method, in which it will not be necessary to consider the inconveniencies, or rather impossibilities of observing the distance run. For instance, a Ship sails ten knots an hour upon the Angle of  $50^{\circ}$ , or the first Course, and eight knots on the Angle of  $80^{\circ}$ . Let the first course be 14 hours, and the second 8; multiply the 14 hours by 10 knots, and you have 140; and the 8 hours by 8 knots, and you have 64, which is the true proportion of the sides. Then, having found the Angle between them, the Angle of the Course

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is easily discovered by the fourth case of Oblique Triangles. Any Traverse, says he, may be worked by the same Method; and the Angle of the Course, and the Latitude being given, the Longitude is known. Our Author undertakes to shew how this may be done in a few Minutes only by a Scale of proportional Parts, and a Protractor.

THE other Method, by which he proposes to find the Longitude, is purely by observation; viz. by the Recession of the Moon, which falls back from the Sun above  $12^{\circ}$  in 24 Hours; therefore, as the Distance of the Sun from the Moon may be calculated for any known Meridian; so if the observation answers to such calculation, it is certain we are under the same Meridian, for which the calculation was made. But if the calculation and observation differ, the difference will give the Recession of the Moon, and consequently the difference of the Meridians, or Longitude.

THE ingenious Author of this Scheme, proposes a new Method for finding the Moon's Place to the greatest exactness, and that by Observation, without the tedious Operation of Equations, only by considering the Moon's Line, and the Recession of the Node. In order to perform this, he has invented an Instrument, which will solve all Questions in plain or spherical Trigonometry at sight, without any Calculation. It likewise shews the Longitude from the Course, and the difference of Latitude in the smallest space of time. He hath invented another Instrument, to take Heights at Sea with the utmost exactness; by which, and a Table of the Moon's Latitude for every Degree of Longitude or Distance from

the Node, he proposes to make his Observation in the Compass of seven or eight Minutes. This Table, and six Figures, referred to in his Book, are at the end of it.



## ARTICLE XX.

*An Essay on Freedom of Will in God, and in his Creatures, and on various Subjects connected therewith. London, printed for J. Roberts, near the Oxford-Arms in Warwick-Lane, 1732. 8vo. p. 106.*

**T**HE Author of this Piece begins with bespeaking the Favour of the Reader, while he endeavours to give some Light to a Subject of a very perplexed Nature; in treating of which the Terms *Liberty* and *Necessity* have been attributed to Ideas widely different and distinct one from the other. He observes, that a thing is said to be *necessary*, when it must be so and cannot be otherwise; and makes two sorts of *Necessity*, *internal* or *natural*, and *external* or *forcible*.

THE most proper Sense of the word *Liberty*, according to our Author, is that it is in general opposite to both these *Necessities*; but he allows that in some Cases Actions, which are necessary, have been called *Free*.

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I. HE observes that *Liberty* or *Freedom* may in a figurative Sense be attributed to *inanimate Beings*, as when we say, *free as the Air, or Wind*, but more properly to Animals. He then comes to consider Liberty in its most proper Sense, as it regards intelligent Beings, and even God himself.

II. *Liberty* of this sort, he tells us, is either *Moral* or *Natural*. *Moral Liberty* is a Freedom from all superior Authority; which is therefore proper to God alone, in the utmost extent of the Term. But there are, says he, many Instances of particular *Moral Freedom* among men; such as those of an Apprentice and a Pupil, when the Master or Tutor ceases to have Authority over them.

III. HE distinguishes *Natural Liberty* into a *Liberty of Volition*, and a *Liberty of Action*. This Liberty of *Volition* or *Chusing*, says he, is properly that of an intelligent Being, and the chief Subject of Dispute, not the Freedom of the inferior Powers to act or execute the Determination of the Will. The Freedom of the Will is consistent with Restraint of Action. Thus a Man may be willing to speak, though his Mouth be stopped.

IV. HE then lays down the usual Distinction of the Liberty of the Will, into a *Liberty of Indifference* or *Choice*, and a *Liberty of Spontaneity* or *Voluntariness*. The Actions of the Soul are free in the latter Manner, when it pursues an Object, performs an Act, or chuses a Pleasure, without considering whether it can chuse another

Object, or perform the contrary Action. This he calls the most extensive Sense of the term *Liberty*.

HE observes, that some great Writers make a Distinction between *Natural* and *Moral* Necessity, calling all Actions which are natural and constant, certain and universal, *morally necessary*; of this sort are Acts of Truth and Justice in God; and allow no *natural Necessity* but in Matter, or the Powers of the Soul, which are merely *Passive* or *Perceptive*. He grants the Will, influenced by rational Motives, is not influenced in its Actions, like Bodies, which are moved Mechanically, but is of Opinion, that the Necessity in the former Case, may be as strong and unalterable, as in the latter; so that if it be the Nature of God to act justly, this may be called a *Natural*, as well as *Moral Necessity*.

HE proceeds to enquire into the Nature of what is called a *Liberty of Choice or Indifference*, which implies a *Power to chuse or refuse, to chuse one Thing, or the contrary, among several Things which are proposed, without any inward or outward Restraint or Influence*, which is what the Schools call *Libertas indifferentie ad opposita*, i. e. a Liberty of Indifference to chuse one Thing, or its opposite, and is inconsistent with all kind of Necessity.

V. Lastly, says he, *Liberty*, or Freedom of Will is either *absolute and perfect*, or *comparative and imperfect*. The former is when we chuse without Restraint or Bias to the contrary; as God chuses to be true and just, and a wise Being chuses to follow the Dictates of Reason. The latter is, when the Mind feels some inward Reluctance to Actions, which it wills or performs  
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on the Consideration of more prevalent Reasons. So a Malefactor may be said to go freely to Execution, to which he has an Aversion, but chuses so to do, rather than be dragged forcibly. And in this Case there is both *Necessity* and *Freedom*. From this Observation our Author concludes, that the Words *not free*, sometimes signify no more than *less free*, or *not absolutely free*; so that every Act of the Will hath some *Natural Freedom*, though not a *Liberty of Choice or Indifference*; in which sense he proposes to use the word *Freedom* or *Liberty* through the whole Course of his Treatise.

HE thinks it proper to observe, that our *judging* of Truth and Falshood, &c. is usually ascribed to that Power of the Soul, which is called the *Mind* or *Understanding*; and that, because, when we pass such a Judgment, we cannot judge but as things appear to the Mind at that Time, therefore Judgment is termed *necessary*. But he asserts, that on a careful Observation of the Transactions of the Soul, we shall find the *Will* very much concerned in such Judgments.

THE *Will*, he tells us, is sometimes influenced by Appetite or Passion, and chuses what it wishes to be good, with a Partiality, which he calls a secret Dishonesty and Insincerity. He observes also, that the *Will* can hasten our Assent to, or Dissent from things proposed to the Mind, hurry us on to judge of them on a slight View; but declares, he doth not design to alter the common Forms of Speech by attributing *Judgment* to the *Will*, though the latter seems to be a determining Operation of the Soul, consequent to the Appearance of Ideas in the Mind.

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IN his second Section he enquires, *What determines the Will to chuse or act*; and begins with observing, that the usual Principles supposed to determine the Will to act, or chuse, and refuse, are *the greatest apparent Good; the last Dictate of the Understanding; or the Removal of some Uneasiness*; which he undertakes to prove not to be the universal, certain or necessary Principles of all the Determinations of the Will; though he allows them a persuasive Influence, so far as to determine, or rather incline the Will to much the greater Part of its Volitions.

HE considers *the greatest apparent Good*, as signifying not properly *Moral*, but *Natural Good*, and consequently not different from *the last Assent, or Dictate of the Understanding*.

HE then offers three Reasons to prove that *the greatest apparent Good* doth not always determine the Will to chuse, or act.

1. IF the Will is always thus necessarily determined, it follows that it is never free *with a Liberty of Choice or Indifference*, and we must then allow the Scheme of the *Fatalists*.

2. Many are convinced that future Happiness, to be acquired by Virtue, is the greatest *Natural Good*, and yet chuse to live in the Enjoyment of sensual Pleasures, in opposition to *the greatest apparent Good*, and the *last Dictate of the Understanding*. To which he adds, that if the Will cannot chuse Vice, unless the last Dictate of the Understanding determines *that Vice is at present the greatest apparent Good*, it will be impossible to sin against the Convictions of the Mind.

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3. His last Reason is, because sometimes two Things are proposed to the Will, concerning which, the Understanding cannot dictate, because it perceives no difference, or any superior Goodness in either.

MR. *Locke* supposes *Uneasiness* to be the great Principle of all the Determinations of the Will; but our Author takes the Liberty of dissenting from that celebrated Philosopher in this Point, and professes he can see little or no difference between this and the common Opinion, that the Will is determined by *the greatest apparent Good*; because this *Uneasiness* proceeds, even according to Mr. *Locke*, from the Absence of some Natural Good, and the Will determines itself to pursue this absent Good, and remove its *Uneasiness*. He commends Mr. *Lee's* Arguments against Mr. *Locke's* Opinions, in his Notes on that Author, and then offers some Reasons of his own on this Subject.

He supposes a Man perfectly satisfied in his present Situation; and asks what determines him to will a Continuance of the same Circumstances? Is it, says he, any *Uneasiness*, and not rather his present Ease, and sense of Pleasure, that determines his Will in this Case?

AGAIN; He asks, Whether *Uneasiness* determined God to create the World, or determines the Saints and Angels to love God, or will their Continuance in the Service and Enjoyment of God, as their chief Good?

IN his third Section he undertakes to prove that the Will is a *self determining Power*; and forms his Doctrine into a Regular Scheme by nine Propositions in this Section, and eight in the next.

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HIS first Proposition is, that in every Spirit or Thinking Being, perfect or imperfect, finite or infinite, we may distinguish two Principles or Powers, *viz.* the *Understanding* and the *Will*. He does not conceive these as two real Substances or distinct Beings, but only affirms that we have clear and distinct Ideas of them.

HIS second Proposition is, that when a Being is in Possession of two such Powers, the *Understanding* which perceives the Fitness or Unfitness, the Good or Evil of Things, should direct the *Will*, which is active; and this, he says, seems founded on the eternal Nature and Reason of Things.

HIS third Proposition affirms that, where no superior Fitness, or Goodness appears to the *Understanding*, the *Will* is left without a Director, and must make its own Choice.

IN his 4th, 5th, 6th, and 7th Propositions, he considers the Case supposed in his second. He begins with observing, that if the Thinking Being is wise and perfect, it will proceed according to that eternal *Rule of Action*, which arises from the Nature of Things; that is, the *Will*, being guided by the *Understanding*, will prefer and chuse the *more fit*, or *more good*, and refuse the less fit, or less Good, as well as what is absolutely *unfit*, or *evil*: that though this generally is, and always should be the Case of intelligent Beings, yet the Will is not necessarily and absolutely thus determined; because the Will of an unwise Being may determine itself without regard to the Understanding, and even contrary to its Judgment, either by Negligence, sudden Humour, Caprice, Wantonness, or the strong Solicitations of Appetite or Passion. But, says our Author, these are not the chief Reasons why imperfect Beings make a wrong Choice: the  
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Mistake most frequently lies in the Understanding, which maketh a false Judgment of Things; and in the Will, which from a Bias of Appetite, or Passion, determines to search no farther, and hurries the Judgment into Error. In which Case he allows the Will to be criminal, because it might have suspended the Judgment, by putting the Understanding on farther Enquiry.

He concludes this Head with observing, that, as unwise Spirits make wrong Determinations by the Force of the aforesaid Influences, so it is possible for a wise Spirit to be betrayed into a rash and false Judgment by Unwatchfulness; which, he says, was perhaps the true Spring of the Fall of Man.

In his eighth and ninth Propositions, he examines the Case supposed in his third; and observes, that several things may be proposed to the Understanding of even a wise but imperfect Spirit, in which no superior Fitness or Unfitness doth sufficiently appear to the Understanding, so as to give a certain and just Determination to the Will; in which Case the Will may, without Fault or Folly, chuse either. He farther observes, that several Things may be thus proposed, in which there is really no superior Fitness or Goodness; and yet it may be proper at particular Seasons to make a Choice of one. In which Cases, says he, the Will determines itself, and the Understanding hath no Power to direct, or determine it.

In his fourth Section, he enquires how the Will of God determines itself. Where he proposes to apply the foregoing Doctrine to God's Counsels and Actions; but professes the utmost Deference for the Almighty, owns him Unsearchable; and declares he does not presume

sume to say that Things must be thus literally transacted in the Divine Counsels; but that he speaks of God, as *acting according to the Manner of Men, and so far as our Ideas can reach those Sublimities.*

IN his tenth Proposition, our Author says that God sees all the real and possible *Fitnesses*, and *Unfitnesses*, which are in Things, as contained in his own eternal Ideas, whether such Things are actually existent, or only possible.

HIS eleventh Proposition is, that when we speak of God's Decrees, or Determinations, we are obliged to own, that his Will always chuses and determines to act what is fit and good; because he is perfectly wise and good in all his Works and Decrees. For the same Reason, says our Author (*Prop. XII.*) his Will, exerting itself in a way of Government, determines all the Rules of Moral Virtue for the Practice of his Creatures, according to the Original and eternal Fitness of Things, wherever there is such eternal Fitness. Such as that *God our Creator is to be honoured, worshiped, loved, and obeyed: that Promises and Contracts are to be fulfilled: that one Man must not take away another Man's Life or Property, by Force or Fraud, &c.*

GOD, continues he, (*Prop. XIII.*) hath made these Moral Rules known to Men, as his Will two Ways, *viz.* By Reason and Revelation. By *Reason*, that is, by forming their natural Power of Reasoning so, that on a careful Consideration of the Relation of God to his Creatures, and of one Creature to another, they must conclude these Propositions to be true, and required by God as their Duty. By *Revelation*, or Scripture, which confirms the Law of Nature or Dictates of Reason.

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*Prop. XIV.* HE supposes several things may be in the View of the Divine Mind, or the Understanding of God, considered as a *Creator*, which have no real Fitness or Goodness in themselves, or which have at least an equal Fitness to answer any general or particular Design of God. In such Instances, says he, the Will of God, as a Sovereign Agent, is not determined by his own Ideas, and therefore in, and of itself determines the Choice of one preferably to another. Of this sort are; What System of Beings he would make: Whether the Whole, or any part of this Universe should be created one Moment sooner or later; and many others, which are in themselves indifferent.

WHEN God, says our Author, (*Prop. XV.*) hath out of mere Sovereignty and good Pleasure, determined his Will to chuse one Thing rather than another, perhaps equally fit, he may be said to be led by the Nature and Relations of that Thing, to determine such natural or moral Things, as are proper for the Thing thus chosen. As for Instance, if Man be created exactly such a Being as he is, it is proper he should have such Ideas and Sentiments, and be directed by such certain Rules of Action.

*Prop. XVI.* HE carries this Observation on to positive Laws, and thinks it more respectful to say, that God has determined such things by his own self-determining Will, than that not one of them could be otherwise appointed by God himself. His *XVII.* Proposition, is no more than a Conclusion of his Doctrine from his foregoing Propositions.

HAVING thus laid down his System of Liberty, he proceeds in his fifth Section to shew the

the Advantages of it, and produces Ten.

THE first is, that it leads us to a *Self-moving Power, or Principle of Motion and proper Action* in Man; and to infer, that since we neither did nor could give Being to ourselves, to our Self-moving Powers, or to other Creatures, there must be some supreme Self-moving Power, which is the Creator of Bodies and Spirits.

THE second Advantage is, that it conveys a clear Idea of the Liberty of intelligent Beings, and the Freedom of their Actions, as supposing the Will a *Self-determining Power*.

THE third, that it supposes the Truth of what we find daily, *viz.* That many Objects and Actions are equal and indifferent to us, and that we chuse one, merely because we will.

THE fourth, that it sets the Nature and Distinction of Virtue and Vice in the truest Light; shews their Merit, or Demerit, and represents them as suited to their respective Rewards or Punishments, being the Effects of free Choice.

THE fifth, that it shews a wise and good Man in his proper Character, whose Will, thro' a Self-determining Power, is directed by the Fitness or Unfitness of Things.

THE sixth, that it gives us the clearest, and most unexceptionable Account of the Introduction of Sin into the World.

THE seventh, that it shews the Excellency and Rewardableness of Faith in the Gospel of Christ, and the criminal Nature of Unbelief; because in both Cases the Will determines, either to receive the Christian Revelation on mature Deliberation of the Proofs and Eviden-



ces in its Favour, or to reject it for want of such Deliberation, or by entertaining Prejudices against it.

THE eighth, that it attributes to God a full Freedom of Choice, in bestowing his Favours on whom, and in what Degree he pleases.

THE ninth, that it maintains the Distinction between the moral, and positive Commands of God.

THE last Advantage is, that it represents the Freedom of Man's Will, and the Power and Prevalency of Divine Grace in a most happy Harmony; by supposing that God, having determined the Conversion of some particular Sinner, may represent the Excellency of Faith in Christ, and true Repentance, in such a Manner to his Understanding, as he foresees will be not only *sufficient*, but *effectual*, to influence him to comply with it; and yet not move and constrain his Will, physically, necessarily, or irresistibly.

HIS sixth Section is employed in answering Objections; and the seventh, which is the last, in exposing the Difficulties which attend the contrary Scheme; which are as many Inconveniencies, as answer to the Advantages arising from his own; with this Addition, that he shews several Texts of Scripture must be absurdly interpreted; and that if the necessary Determination of the Will of God in every thing, by the antecedent Fitness, or superior Fitness of Things be allowed, every Act of Providence or Grace, there represented as a free Favour of God, would become necessary, and God would be limited to one Object in bestowing his Gifts.

HE instances, in *Numb. iv. 37.* where *Moses* tells the *Israelites*, *Because he (God) loved thy Fathers, Abraham, Isaac and Jacob, therefore he chose their Seed after them.* Whereas, according to the Doctrine of Fitness, he must have loved them, because they were fittest for his Love; and have chosen their Seed, because he could make no other Choice. After two other Texts out of the Old Testament, he quotes six out of the New, which speak of God's chusing, or loving some particular Person, Family or Nation, which is always represented as a *free Favour*: Whereas according to the Principles which he opposes, there must have been such a superior Fitness in the Persons, &c. as made it impossible for God to determine, or act otherwise. To these he adds the whole 9th Chapter of the Epistle to the *Romans*, where the Distinction made between *Isaac* and *Ishmael*, *Jacob* and *Esau*, the *Jews* and the *Gentiles*, is represented as an Act of Mercy and Goodness in the free Choice of some, while others were not chosen; which is directly contrary to the Doctrine of superior *Fitness*.

HE asserts, that even the Grace of God in the Work of our Redemption, is much injured by supposing his Will determined in the manner pretended; and concludes in the Words of *St. Paul*, *Rom. xi. 33.* with a devout and humble Adoration of the *Incomprehensibility* of the Judgment and Ways of God. Had the Impenetrability of these Mysteries been always duly considered, particularly in the latter Ages, proper Bounds would have been set to the Scholastick Enquiries, and Disputes concerning God's Knowledge and Prescience, the Efficacy of Grace, the Power of the created Will, &c. which have pro-

Art. 21. *the Republick of Letters.* 279  
produced so much Confusion and Dissention among Christians.



## ARTICLE XXI.

*AN Essay toward the Proof of a separate State of Souls between Death and the Resurrection; and the Commencement of the Rewards of Virtue and Vice immediately after Death.* London: Printed for Richard Hett, at the Bible and Crown in the Poultry. 1732. 8vo. p. 84.

**D**ISPUTES concerning a Future State have lately been carried to a great Length; and even some, who have made no Difficulty of admitting a Resurrection of the Body, and its Reunion to the Soul, in order to the Happiness or Misery of both, have denied that any Part of these is enjoy'd, or suffer'd before that Period of Time.

OUR Author therefore thinks it an important Enquiry, whether the Soul hath not a real separate Existence after Death; and whether Virtue and Vice do not begin to receive their respective Rewards or Punishments immediately on its leaving the Body.

THE first Section is an Introduction to his Discourse ; in which he proposes the Question.

HE grants that the Doctrine of the Resurrection of the Dead, succeeded by eternal Joys or Sorrows, as described in the Gospel, carries in it such Hopes and Terrors, as should effectually discourage Vice, and become a powerful attractive to Virtue ; but these being considered as Things at a great Distance, make too feeble an Impression on the Mind. Whereas, says he, if it can be made appear by the Word of God, that the Recompence of Virtue and Vice are in some measure to begin immediately at the End of our State of Trial, Virtue will have a nearer and stronger Guard placed about it, and the Vicious and Profane be more effectually affrighted.

THE Author of this Essay doth not pretend to determine, whether, when the Soul is dismissed from the Body, any explicit Sentence concerning its eternal Happiness or Misery be passed ; but is of Opinion, that if the Formalities of a Judgment be delayed, yet the Conscience of a separate Soul reflecting on a holy, or sinful Life, is sufficient to begin a Heaven or Hell, immediately after Death.

Two sorts of Persons, he observes, assert the Delay of Recompence till the Resurrection. Some allow the Soul's Existence, as a Being distinct from the Body, but suppose that Interval of Time is passed in a State of *Sleep*, without Consciousness or Action. Others imagine the Soul not to be sufficiently distinguished from the Body, to have a proper Existence, after Death ; but that its Existence shall be renewed on the Resurrection of the Body. He thinks these Opinions might be effectually confuted by philosophical Arguments ; but as he confines him-

himself principally to Scripture Proofs, he professes only to give a Hint of his philosophical Reasons, and hastens to consider what Light we receive from Revelation in this Point.

HIS second Section contains what he calls *Probable Arguments* for the Separate State, drawn from the Word of God. One of the Texts produced under this Denomination, is *Luke ix. 30, 31. And behold there talked with him (Jesus) two Men, which were Moses and Elias, who appeared in glory, and spoke of his decease, which he should accomplish at Jerusalem.* On this Occasion our Author allows it possible that this might be but a Vision; but says, it is much more natural to believe that the Spirits of these two great Men did really appear to our Saviour. Perhaps, says he, the Spirit of *Elias* had his heavenly Body with him there, because he never died, and the Spirit of *Moses* was probably made visible by a Vehicle assumed for that Purpose.

MODESTY and Caution in Enquiries of this Nature, cannot be sufficiently admired. But our Author might with great Truth and Justice have said, that all who hold that the two Persons did really appear, do at the same time maintain that *Elias* was present in his own Body, for the Reason that he gives; and that much the greater Part of both ancient and modern Commentators are of Opinion, that the *real* Body of *Moses* was reassumed on that Occasion. The same, or perhaps a greater Majority of good Authors declare for the absolute Reality of their Appearance.

ANOTHER of his Authorities is, *2 Cor. xii. 2, 3.* where St. Paul says, *I knew a man in Christ above fourteen years ago; whether in the body, or out of the body, I cannot tell, God knoweth: how*

*that he was caught up to Paradise, and heard unspeakable Words.* He grants that this Extasy of the Apostle does not actually prove the Existence of a separate Soul between Death and the Resurrection: but makes it appear that St. *Paul* believed a Soul might be separated from the Body, and know, think, and act in such a State of Separation.

As the Author declares, as he is not of Opinion that the intellectual Spirit or Mind of Man is the proper Principle of Life to the Body, but that it is another distinct conscious Being, so he believes it possible for the intellectual Spirit, by the special Order of God, to act separately from the Body without Death, because Life depends on Breath and Air, and the regular Temper and Motion of Solids and Fluids; which, he adds, seems to be the Opinion of St. *Paul* in this Place, where he doubts whether his Spirit *was in the Body, or out of the Body.*

THE last Authority of this kind which we shall mention, is *Jude* v. 7. *Sodom and Gomorrah are set forth for an Example, suffering the vengeance of eternal fire.* From which he observes, that the material Fire, which destroy'd their two Cities, was not eternal: that it is likewise evident that the Day of Resurrection being not yet come, they do not at present suffer the Vengeance of eternal Fire in their Bodies, and consequently that their Spirits are now suffering some Degrees of Divine Vengeance. If we may be allow'd to add any thing in this Place, we would observe that the Text alledged seems more than a *probable Argument* in favour of the separate State, when we consider the Context: For in the Verse immediately preceding, the Apostle speaks of the fallen Angels, who, he says, *are reserved in everlasting*

*lasting Chains under Darkneſs, unto the Judgment of the great Day.* And then goes on, *even as Sodom and Gomorrha, &c.* which evidently ſuppoſes their Caſe the ſame.

THE third Section contains thoſe Texts which the Author thinks do in their plain and obvious Intention declare a ſeparate State of Souls. Of this ſort are, *Luke xvi. 22. The beggar died, and was carried into Abraham's boſom: the rich man alſo died and was buried; and in hell he liſt up his Eyes, &c.* Where allowing this whole Account to be a Parable, he inſiſts on the Foundation on which it is built, being true, *viz. The Exiſtence of Souls in a ſeparate State, while other Men dwell on Earth, Luke xx. 38. He is not God of the dead, but of the living.* As it appears from *Acts xxiii. 8.* that the *Sadducees*, to whom our Saviour here ſpeaks, denied Angels and Spirits, *i. e.* ſeparate Souls of Men, the Author concludes, that his Doctrine is plainly proved by this Text. He adds, *Luke xxiii. 43. Today ſhalt thou be with me in Paradise.* Where he obſerves, that the Word *Paradiſe* in Scripture, and amongſt the ancient Writers, both *Jewiſh* and *Chriſtian*, ſignifies *the Happineſs of holy Souls in a ſeparate State.*

AFTER having explain'd and enforced theſe, and ſeveral other Texts of the New Teſtament, he concludes this Section with an Argument derived partly from Reaſon, and partly from the ſacred Writings. The Doctrine of Rewards and Punishments in a ſeparate State of Souls, ſays our Author, has been one of the chief Motives, by which Virtue and Religion have been maintained in the World in all Ages and Nations: and adds, that it is ſcarce to be ſup-

posed, that a Doctrine, which God in the Course of his Providence has so universally made use of to this End, should be false.

To prove his Assertion, he says; that the *Heathens*, having no Notion of the Resurrection of the Body, which is known only by Revelation, have generally supposed such a State. It is probable that the Author of this Essay has produced no Proof of this from their Writers, only because it is a notorious Fact, as appears from *Plato, Virgil, Cicero*, and many others.

HE proceeds to observe, that the *Patriarchs* of the first Ages had no notion of the Resurrection of the Body expressly revealed to them, that we can find; and yet *St. Paul, Heb. xi. 13, 14, 16.* says, *they received the promises and embraced them, whereby they plainly declared, that they sought some other Country—a better Country, that is, a heavenly, &c.* which must be that of separate Souls; since they had no plain Promises or Views of a Resurrection of the Body. In Favour of his, which is indeed the common Opinion, he observes that there is no express mention of a Resurrection in the Institution of the *Jewish Religion* by *Moses*.

HE owns that *David* in his *Psalms*, and *Isaiah* and *Daniel* in their Prophecies, have some Hints of the Resurrection of the Body, but will not allow this to have been a general Article of Belief among the *Jews*.

HE admits, that after the Reduction of the Captivity, the *Jews* had some Notions of a Resurrection; but affirms, that they also retained their Opinion of the *righteous Souls being at Rest with God in a separate State*. For Proof of this, he quotes *Wisdom iii. 1, 2, 3, 4.* *The righteous are in the hand of God—they are in peace;* and

Chap,



Chap. iv. 7. *Though the righteous are prevented by death, yet they shall be in rest.* It is evident, that our Author is of Opinion that this Book was written after the Return of the *Jews* from *Babylon*; but all our *Greek* Copies entitle it, *The Wisdom of Solomon*; in which they are followed by the *English* Translators. But whosoever was the Author of that Book, or whensoever it was penned, these Passages can hardly be denied to prove what he maintains in Conjunction with all Christian Churches.

THIS Chapter is concluded with taking notice of the many Narratives in all Ages, of the Apparition of *Spirits* or *Ghosts* of Persons deceased; all which he says, it is not easily to be imagined were Delusion and Falshood; but that some of them may justly demand a Belief, from the Importance of their Errands, the Discoveries which they have made, and the Wisdom, Prudence and Veracity of those who have attested such Accounts.

THE fourth and last Section is employed in answering Objections against the Doctrine proposed.

THE first is from several Passages in the old Testament, which speak of the *Soul* dying and being killed.

To which he answers, that the *Hebrew*, *Greek*, and *Latin* words, which we translate *Soul*, signify, not only the conscious and active Principle in Man, but also the Principle of animal Life and Motion in any living Creature; that this Principle being the chief or most valuable thing in an Animal, the whole Animal is called a *Soul*; in this Sense Birds and Fishes (according to the Original) are called *moving Souls*, Gen. i. 20. For the same Reason Man is  
said

said to become a *living Soul*, i. e. Person, Gen. ii. 7. So *Exod. i. 5. all the Souls that came out of the loins of Jacob, were seventy Souls*, i. e. Persons. So in our own Language we say, *twenty Souls were lost in a Ship*, without designing to affirm that the *Souls* of the Sufferers are really lost or dead. That this was the Sense in which the *Jews* took the Word, appears from their using it in speaking of a *Person* even when dead. *Numb. vi. 6. He shall come at no dead Body.* *Hebr. Soul.* To the other Texts mentioned in the Objection, among which is *Pf. lxxxix. 48.* where the *Psalmist* asks: *shall he deliver his Soul from the hand of the grave?* he adds that of *Acts ii. 31.* where it is said: *The Soul of Christ was not left in Hell or the Grave.*

To the Objection founded on these and such like Texts, he makes three Replies; the last of which is the most plain, as well as most solid, *viz.* that no more may be meant by the latter Expression, than that the Spirit of *Christ* was not left in the State of the Dead, or of Separation from the Body, which the word *Sheol* in the *Hebrew*, and *Hades* in the *Greek* signify. To confirm our Author's Answer, it may be observed that the word *Sheol* doth not commonly signify the *Grave* in Scripture, though it may be frequently so translated: The same is to be said of *Hades* in the *Greek*. This appears from several Instances in the *Psalms* and other Books of the Old Testament. One Text in particular might be urged, where those Words cannot be interpreted of the *Grave*. *Gen. xxxvii. 35. Jacob*, inconsolable for the Loss of his Son *Joseph*, declares, *I will (or shall) go down into the Grave to my Son*, as the *English Translation* renders it. Whereas the *Patriarch* supposed his  
Son

Son devoured by an *evil Beast*, and to have no other Burial, than in his Body; so that if ever he hoped to see him again it must be in a State of *separate Souls*.

THE second Objection is from *Psalm vi. 5. In death there is no remembrance of thee, &c. cxlvi. 4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. And Eccles. ix. 5. The living know that they shall die, but the dead know not any thing.*

HIS answer is, that both the inspired Writers here quoted, exclude all such Thoughts and Actions, both Religious and Civil, as are practised in this Life; but not all Manner of Consciousness, Knowledge, Thoughts or Actions suitable to the State of Spirits.

THE third Objection is taken from *John xiv. 3. I go and prepare a place for you: I will come again and receive you to myself, that where I am, there ye may be also.* From which Words it is inferred, that the Followers of Christ were not to be present with him till he came again to this World, to raise the Dead.

TO this he replies, that the *Coming of Christ* has various Meanings in the New Testament, and need not be restrained to his coming at the *Day of Judgment*. Christ, says he, came again to his Disciples, when he arose from the Dead; he came again by the Destruction of the Jewish State: He also came again, when he, who hath the *Keys of Death, and the invisible World*, let them out of the Prison of their Bodies, into the separate State, that they might dwell with him.

HAVING produced two other Objections, both drawn from *St. Paul's Epistles*, and given them proper Answers, he comes to a sixth founded on the Silence supposed to be observed through-

throughout the whole New Testament, and on the Resurrection of the Dead, and the Rewards and Punishments which are to succeed it, being constantly urged, as Motives of Comfort to Good Men, and Terror to the Wicked; whereas Rewards and Punishments wou'd have been much nearer at hand, on the Supposition of a separate State of Souls.

HE assigns six Reasons for such a Silence, and for insisting most frequently on the Resurrection.

*First*, Because the *Heathens* themselves, at least the Wisest and Best of them, by the Assistance of the Light of Nature believed some sort of Happiness or Misery, into which the Souls of Men should enter at their Departure from their Bodies; but that the Design of Christ and his Apostles, was to lead their Disciples into the *Doctrines of Revelation*.

*Secondly*, Because the *publick and universal Re-tributions* for Vice and Virtue will be made before the whole World in a more solemn Manner at the Day of Judgment.

*Thirdly*, Because then the *Rewards and Punishments* of Man in both Soul and Body will be made compleat.

*Fourthly*, Because the most glorious and sensible Distinction will be made at that Time between the Good and the Wicked.

*Fifthly*, Because the State of Rewards and Punishments after the Resurrection will be far the more durable Recompense of the Good and  
Bad;

Bad; and therefore makes a stronger and more sensible Impression on the Mind and Heart.

*Sixthly,* The Apostles might more frequently draw their Motives of Hope and Fear from the Resurrection and general Judgment, because the great Day of Recompence was then generally supposed to be *near at Hand*, and consequently it was not so necessary to insist on the Joys and Sorrows of a separate State.

AFTER all the Pains our Author has taken to clear up this Point, he concludes with declaring, that though he thinks the Doctrine of a separate State to be of much Importance to Christianity, by strengthening the Motives to Virtue and Piety, &c. yet he does not contend for it as a Thing so absolutely necessary, that a Man cannot be a Christian without believing it.



## A R T I C L E XXII.

*A Dissertation on Gloves, shewing their Antiquity and Use in the several Ages of the World.*

THE following Dissertation was communicated to us in the Form of a Letter to a Friend. We have taken the Liberty to divest it of its Epistolary Form, omit some historical Passages, which have no relation to the *Glove*, and throw most of the Author's Notes into the Body of the Dissertation. When we make any Remark of our own, it shall be distinguished by a\*.

SEVE-

SEVERAL Treatises have been published concerning the Dress of the Antients in general. The learned *Balduinus* has written an elaborate and curious Piece of the *Shoes, and Coverings of the Feet*. Mr. *L'Abbé Nudal*, a worthy Member of the Academy of *Belles Lettres* and *Inscriptions* at *Paris*, has composed a large Dissertation on the *Luxury, Paint, Dress, and Ornaments* of the *Roman Women*, in which he has been so exact and particular, as not to omit their *Shoe-strings*; but takes no notice of the *Coverings* of their *Hands* or *Arms*. The present Subject has not yet been allow'd a distinct Consideration, or professedly treated of. This then is the Design of the present Essay.

IN order to proceed regularly, we are first to enquire into the Antiquity of this part of Dress; and secondly shew its various Uses in the several Ages of the World.

As to the Antiquity of *Gloves*, some have given them a very early Original, imagining they have found them mentioned in the civil *Psalms*, where, according to the common Reading, the Royal Prophet declares, he will cast out his *Shoe* over *Edom*. They go still higher, and assign them a greater Antiquity, supposing them used in the Times of the Judges. This they think appears from *Ruth* iv. 7. where it is said, it was then the Custom for a Man to take off his *Shoe*, and give it to his Neighbour as a Token of redeeming or exchanging any thing. For, they tell us, the \* Word which in these

two

\* This Custom owed its Rise to a positive Institution in the *Levitical Law*, *Deut.* xiv. The Word used there in the *Hebrew* is *נָעַל*; in the *Chaldee* *נָעַל*; both which Words are always rendered *Culmenation*, a *Shoe*, or *Covering*

two Texts is usually translated *Shoe*, is by the *Chaldee* Paraphrast in the latter, rendered *Glove*. *Casaubon* is of Opinion, that *Gloves* were worn by the *Chaldeans*, because the Word here mention'd is in the *Talmud* Lexicon explained, *Manus Indumentum*, i. e. *the Cloathing of the Hand*. But these are but meer Conjectures.

WE must therefore be content to begin with the Authority of *Xenophon*, as giving the first clear and distinct Account of *Gloves*. Speaking of the Manners of the *Persians*, he gives it as a Proof of their Effeminacy, that not satisfied with covering their Head and their Feet, they also guarded their Hands against the Cold with (a) *thick Gloves*. *Casaubon* affirms, that this Custom was not in use among the *Grecians* and *Romans*; by which he may be supposed to mean no more than that it was not common and universal. For that both these People made use of *Gloves* on several Occasions, may be proved from several antient Authors.

*Homer*, speaking of *Laertes* at work in his Garden, represents him with (b) *Gloves on his Hands*, to secure them from the Thorns: The Greek Word is by *Eustathius* explained *Calceamentum*,

ing of the Foot. The *Chaldee* Paraphrast does indeed take the Liberty in *Ruth* iv. 7. to write *the Glove of his right Hand*; but he seems somewhat too bold in changing the Words of the Institution; for he has evidently more than paraphrased them. In *Psal.* cviii. the *Hebrew* reads שָׁנַי, and the *Chaldee* Paraphrase שָׁנַי, which, according to the present Punctuation, is read *Sandal*.

(a) Ἄλλα δὲ καὶ ἀνὰ τοὺς πόδας χερσὶν ἀνέβη  
δὲ δακτυλίους ἐχέον.

(b) Χερσὶν δὲ καὶ πόσιν ἐνέχ. *Odyss.* B. 24.  
l. 224.

(c) Cover-

(c) *Coverings of the Hands made of Leather*; and adds, that they were worn on several other Occasions, as by Archers, Fullers and Scourers.

\*1. *Varro*, an antient Writer, is an Evidence in favour of their Antiquity among the *Romans*. *B. 2. c. 55. de Re Rustica*, he says, that Olives gathered by the naked Hand are preferable to those gathered with *Gloves*.

\*2. *Athenæus* speaks of a celebrated Glutton, who always came to Table with *Gloves* on his Hands, that he might be able to handle and eat the Meat, while hot, and thus devour more than the rest of the Company.

THESE Authorities sufficiently prove that the Antients were not Strangers to those Coverings of the Hands, which we call *Gloves*, tho' perhaps the Use of them might not be so common as it is among us. It is much to be wondered, that the *Roman Ladies* should not wear them, to secure their Hands and Arms from the severity of the cold, and preserve their whiteness, since they had an Invention to cool them in the Summer, by (d) Balls of Glass or Crystal; especially as their Garments came not below their Elbows, as appears by their \*3 Statues.

IN

(c) Τὰ ἔξω χερῶν καλύμματα ἐν Σεμάτων.

\*1. *Varro* was cotemporary with *Cicero*.

\*2. *Athenæus* was a Grammarian, and Native of *Egypt*. He wrote several Books called *Dipnosophists*, or the *Table talk of the Wise*, and flourished in the second Century.

(d) Et Manibus durâ frigus habere pilâ. *Propert. L. 2. Eleg. 9.*

\*3. It might perhaps be justly doubted whether the Statues and Representations of the Ancients on Medals, &c. are a sufficient Authority for forming a Judgment of their whole Dress. Would it be a just Conclusion in the next, or any succeeding Age, that because Persons of both Sexes in this are usually painted with their Hands and Heads bare, there-  
fore



## Art. 22. *the Republick of Letters.* 293

IN Process of Time, as strictness of Discipline, and the antient severity of Manners began to decline and degenerate into Luxury and Effeminacy, the Use of *Gloves* prevail'd among that People; but not without some Opposition from the Philosophers and graver sort. It is evident that this was the Practice at least as early as the Close of the first Century of Christianity. For *Masomius*, a Philosopher, who lived about that Time, among other Invectives against the Corruptions of the Age, says, *it (e) is a shame that Persons in perfect Health should cloath their Hands and Feet with soft and hairy Coverings.* The Conveniency of them, however, was found so great, that it soon became a prevailing Custom to wear them. *Pliny* the Younger, in his Account of his Uncle's Journey to the burning Mountain of *Vesuvius*, relates, that his whole Attention was bent on making proper Observations, and that the Person, who attended him in Quality of Secretary, or *Amanuensis*, sat by him ready to write down whatever occurred remarkable, had *Gloves* on his Hands, that the coldness of the Weather might give no Interruption to his Business.

IN the Beginning of the ninth Century, the Use of *Gloves* was become so universal, that even the Church thought a Regulation in that part of Dress not unworthy its Consideration. In the Reign of *Lewis Le Debonnaire*, Son to

fore *Gloves*, *Hats*, and *Pinner*s were not worn when such Pieces were drawn? The design of Painters and Statuaries in such Cases, seems to be to finish their Work to the best Advantage, and expose as much of the Body to View, as Modesty and Decency will allow.

(e) Ουδαμῶς καλὸν τὰς χεῖρας καὶ πόδας περιέσθαι πύλων, καὶ ἢ ὑφασμάτων πύλων μαλακῶν μαλακένειν τὸς μὴ νοσούντας.

OCTOBER 1732.

T

Charles

*Charles the Great*, the Council of *Aix* ordered that the Monks should wear *Gloves* made of Sheepskin.

TIME made Alterations in the Form of this, as in all other Apparel, as appears from old Pictures and Monuments.

BUT it is now Time to proceed to the second Enquiry proposed, *viz.* The various Uses of *Gloves* in several Ages; for beside the primary and original Design of them, as a Covering for the Hands, it will appear that they have been employed on several great and solemn Occasions. As first, in the Ceremony of *Investitures*, in giving Possession of Lands and Estates, and conferring Dignities. Some have thought this Custom as antient as the Time of *Ruth*; if the *Chaldee Paraphrast* deserves Credit. It is not improbable, however, that he might imagine he had some Grounds or Reasons for so considerable a Difference from the *Hebrew Text*. It may be supposed that he spoke here in a manner conformable to the Practice of the Age in which he lived, and consequently that the Custom of doing that by the Delivery of a *Glove*, which had been formerly perform'd by giving a *Shoe*, was established in his Time. This Conjecture appears at least probable, because the Modern *Jews* have made some Alteration in this very Ceremony; for *Solomon Jarchi* has these Words, *We now acquire by a Veil or Hankerchief, instead of a Shoe.*

WHENEVER this Custom of Investing, or giving Possession by the Delivery of a *Glove* was introduced, we find it prevailed in several Parts of Christendom in later Ages, and even Ecclesiastical Dignities were convey'd in this Manner. In the Year 1002. the Bishops of *Paderborn* and *Moncerco*

*Monverco* were put into Possession of their Sees by receiving a Glove. \* It was thought so essential a part of Episcopal Habit, in the XII. Century, that some Abbots, and Religious in *France*, presuming to wear Gloves, the Council (*f*) of *Poitiers* interposed in the Affair, and forbid them the Use of them on the same Footing with the Ring and Sandals, as being peculiar to Bishops.

Monsieur *Favin* observes, that the Custom of blessing *Gloves* at the Coronation of the Kings of *France*, which still subsists, is a Remain of the *Eastern* Practice of Investiture by a *Glove*. A very remarkable Instance of this Ceremony, occurs in the *German* History. The Emperor *Frederick II.* had two Sons, one legitimate named *Conrad*, and one illegitimate called *Mainfroy*; whom that Prince, finding himself near his end, appointed *Conrad's* Guardian during his Minority. *Mainfroy* dispatched his Brother by Poison, and usurped the Throne. *Conrad* left a Son very young, named *Conradin*, whose Life the Tyrant attempted in the same Manner, but without success. *Mainfroy*, having raised himself by Fraud and Treachery, maintained his Post by Acts of Cruelty and Insolence. He attacked and molested all the Neighbouring Princes, and by

\* Though the *Gloves* were then, as they still are in some Countries, part of a Bishop's Dress, when he officiated at the Altar, and as we may see in the *Rom. Pontifical*, are delivered to him at his Consecration; yet this is no part of his *Investiture*, which relates to the *Temporalities*. St. *Bernard* who lived in the Eleventh Century, in one of his Discourses takes notice of three sorts of Investiture practised in his Time, *viz.* that of a Canon by the Delivery of a Book: of an Abbot by that of a Staff: of a Bishop by receiving both a Staff and a Ring. *Bernard. Op. Paris 1621. Col. 145.*

(*f*) Dr. *Inet's* Church Hist.

his irregular and exorbitant Conduct, drew the Pope's Excommunication on himself, who gave the Investiture of his Dominions to *Charles*, Duke of *Anjou*, Brother to *Lewis IX.* of *France*. That Prince raised an Army, marched against the Usurper, gave him Battle, and defeated him in the Plains of *Benevento*; in which Action he was slain. His Body was found in the Field covered with Blood and Dirt, and, as he lay under Sentence of Excommunication, it was not allowed Burial, but thrown into a Ditch.

*Conradin* depriv'd of a Crown, to which he had so just a Title, and which the Pope could not bestow as he pleased, resolved to assert his Right, and dispossess the Duke of *Anjou*. With this View he raised an Army, and marched against the Duke. The Forces met on the 25th of *August* near the Lake *Fucino*, now called *Celano*, where they engaged, and after a bloody Battel, *Charles* gained a compleat Victory. The unfortunate *Conradin* endeavoured to secure his Life by Flight; but being taken, he was conducted to *Naples*, there tried and condemned as a Disturber of the Peace of the Church, and beheaded in a publick Manner. When on the Scaffold, and ready for Execution, the injured Prince lamented his hard Fate, asserted his Right to the Crown, and, as a Token of Investiture, threw his \* *Glove* among the Crowd, begging it might be conveyed to some of his Relations, who should revenge his Death, and displace the

\* This Circumstance of the *Glove* is thus related by *Branstome* in his Discourse on the Death of *Mary Queen of Scots*. *Conradin* taking off a *Glove*, threw it toward the People, as a sign of Investiture, and declared *Don. Frederick of Castile* his Aunt's Son, his Heir. This *Glove* was taken up by a Knight, and carried to *Peter*, King of *Arragon*.

Usurper.

Usurper. It was carried to *Peter*, King of *Aragon*, who had some Pretensions to the Throne, having married the Daughter of *Mainfroy*, and was afterwards crown'd at *Palermo*.

IN the Delivery out of the King's Wardrobe for the Accoutrement of Knights, particular mention is made of the *Gloves*. In an old *French* Order for creating Knights of the *Bath* in *England*, it is expressly said that the Persons to be installed shall have a Pair of *White Gloves* hanging by a white Silk Lace: that before the Candidate is admitted to that Honour and Title, he shall lift up his Hands, holding the *Gloves* between his Finger and Thumb.

As the Delivery of *Gloves* was formerly part of the Ceremony used in investing and giving Possession, so the depriving a Person of them was a Mark of divesting him of his Office, and degrading him. We have a remarkable Instance of this in the Person of *Andrew Herkley*, Earl of *Carlisle*. This Nobleman had been Constable of the Castle of *Carlisle*, and in the Reign of *Edward* the Second was impeached of holding a Correspondence with the *Scots*, and condemned to die as a Traitor.

THE manner of his Degradation and Execution is thus related by (g) *Walsingham*. His Spurs were cut off with a Hatchet: he was ungirt and stript of his Belt: and his *Gloves* and *Shoes* were were taken off. After which he was drawn on a Sledge to the Place of Execution, where he was hanged and quartered.

(g) This Writer was a Monk of *St. Alban's*, and Historiographer to *Henry VI*; it being usual Time to employ one of that Abbey in that Quality.

ANOTHER use of *Gloves* was in a *Duel* or single Combat; on which Occasion he who threw one down, was thereby understood to give Defiance, and he who took it up to accept of the Challenge. Mr. *Favin*, as quoted by Mr. *Chambers* in his *Dictionary*, adds, that the Person thus challenged not only took up the Glove, but likewise put it on his Right Hand. Our learned Countryman *Spelman*, an exact and curious Antiquary, takes no notice of this Circumstance in his *Glossary*. This manner of Challenging is by some thought very Antient. *Rabbi Immanuel*, in his Commentary on the *Psalms*, saith, that when the *Jewish Kings* laid Siege to a City, they threw their *Gloves* into it, as a signal of Defiance, and to let the Inhabitants know they were resolved to make themselves Masters of the Place. But the *Glosses* and *Expositions* of the *Rabbies*, cannot be allowed to pass for a sufficient Evidence in this Affair. It will therefore be more proper to enquire what was the Practice of later Ages in this Particular.

THE use of single \* Combat (which seems at first designed only for a trial of Innocence, like the ordeal Fire and Water) was in succeeding Ages practised for deciding Right and Property. Challenging by the Glove was continued down to the Reign of Queen *Elizabeth*, as ap-

\* Dr. *Cowel*, in his *Interpreter of Law Terms and Words*, defines *Combat* or *Duel*, a formal Trial of a doubtful Cause or Quarrel by the Swords or Basons of two Champions. And adds, that the last Trial of this sort in England, was in the 6th Year of King *Charles I.* between *Donald Lord Rey*, Appellant, and *David Ramsay Esq;* Defendant, both Scotch Men; but after many Formalities, the Matter was referred to the King's Will and Pleasure. *Baker's Chron.* Fol. 500 Of this the Author of the present Dissertation takes notice in a Place, which is therefore omitted.

pears by the Account given by *Spelman* of a Duel appointed to be fought in *Totbill* Fields in the Year 1571. The Dispute was concerning some Lands in the County of *Kent*. The Plantiffs appeared in Court before the Chief Justice, and demanded a single Combat to determine the Cause. Upon their Appearance, one of them threw down his Glove, which the other immediately took up, carried off on the Point of his Sword, and the Day of Fighting was appointed; but the Matter was adjusted in an amicable Manner by the Queen's Prudence.\*

THOUGH such Combats or Duels, are now no longer in use, we have one Ceremony still remaining among us, in which the Challenge is given by the Glove, viz. at the Coronation of the Kings of *England*. Upon which Occasion his Majesty's Champion, compleatly armed, and well mounted, enters *Westminster* Hall, and makes Proclamation, that if any Man shall gainsay or deny the Prince's Title to the Crown, he is ready to maintain and defend it by single Combat. After which Declaration, he throws down his Glove or Gantlet, as a token of Defiance. Some learned Men are of Opinion, that this Custom was first introduced by the *Saxons* and *Danes*. But this doth not seem probable, because we have no Traces of it before the Coronation of *Richard II.* All our antient Writings, and particularly the Acts collected by Mr. *Rymer*, though sometimes very large and particular in the Description of such Publick Solemn-

\* Here the Learned and Curious Author spends several Pages in shewing the Antiquity, Forms, &c. of Duelling, which having no Relation to the Subject, it is hoped may be omitted without disoblighing him.

nities, are entirely silent in this Point. Mr. *Rapin* fixes the Beginning of this Custom to that Time. But it seems undeniable, that the Kings of *England* had Champions before; because the *Dymocke's*, one of which Name performed the Ceremony at the aforementioned Coronation, and in whose Family the Place continues to this Day, were then in Possession of the Manor of *Scrivelsby* in *Lincolnshire*, to which it is annexed by Inheritance from the \* *Marmions*, who held it by Tenure of *Grand Sergeantry*; which *Sergeantry* or *Service* annexed to that Manor was acting as the King's Champion. Whence we may suppose, that the Kings of *England* had Champions to assert their Right, and maintain their Title, by single Combat, when required, but that this made no part of the Ceremonial observed at the Coronation till that of *Richard II*, a Prince, who took particular delight in Grandeur and Magnificence.

THE Custom of challenging by the Glove is still in use in some Parts of the World; the Author of this Dissertation, having been creditably informed by Mr. *Fabu*, the late learned Librarian at *Hanover*, that it is common in *Germany*, on receiving an Affront, to send a Glove to the offending Party, as a Challenge to a Duel.

THE last use of *Gloves* to be mention'd here, was for carrying the *Hawk*, which is very Antient.

\* At the Coronation of *Richard III*. *Baldwin Frevile* laid Claim to this Office; but it was adjudged from him to his Competitor Sir *John Dymocke*, (both claiming from the *Marmions*) and hath ever since continued in the Family of the *Dymocke's*, who hold the Manor of *Scrivelsby*, in *Com. Lincoln*. hereditarily from the *Marmions*, by *grand Sergeantry*. Dr. *Cowell's Interpreter*.



In former Times, Princes and other great Men took so much Pleasure in carrying the Hawk on their Hand, that some of them have chosen to be represented in this Attitude. There is but one Monument of *Philip* the first of *France* remaining, which is to be seen at *St. Benoit sur Loire*. That Prince is there represented at Length on his Tomb, holding a Glove in his Hand. Mr. *Chambers* in this Article says, that formerly Judges were forbid to wear Gloves on the Bench; but assigns no Reason for this Prohibition. It might be made with a Design of insinuating, that their Hands, as Emblems of Purity and Truth, should appear Naked, without Covering or Disguise; or perhaps the only View proposed was, that they might be always ready to take Minutes of the Pleadings and Evidence. But our Judges lie under no such Restraint; for both they, and the rest of the Court, make no Difficulty of receiving Gloves from the Sheriffs, whenever the Session or Assize concludes, without any one receiving Sentence of Death, which is called a *Maiden Session* or *Assize*. This Custom is of great Antiquity.

THE Author last mentioned adds, that it is not safe at present to enter the Stables of Princes, without pulling off the Gloves. He doth not indeed tell us wherein the Danger consists. It may be supposed that a Forfeit is demanded by the Grooms. A Letter from *Germany* may perhaps explain the Matter. The Gentleman who writes it, \* says, it is an antient, established Custom in that Country, that whoever enters the Stables of a Prince or great Man with his Gloves on his Hands, is obliged to forfeit them

\* To the Author of this Dissertation.

or redeem them by a Fee to the Servants. The same Custom is observed in some Places at the Death of the Stag; in which Case the Gloves, if not taken off, are redeemed by Money given to the Huntsmen and Keepers. This is practised in *France*; and the late King never fail'd pulling off one of his Gloves on that Occasion. But the Reason of this Ceremony is not known.

WE meet with the Term *Glove-Money* in our old Records, by which is meant Money given to Servants to buy 'Gloves. This no doubt gave Rise to the Saying of *giving a Pair of Gloves*, to signify making a Present for some Favour or Service.

To the Honour of the *Glove*, it has more than once been admitted as a Term of the Tenure or holding Lands. (*b*) One *Bortran*, who came in with *William* the Conqueror, held the Mannor of *Farnham Royal* in *Bucks*, by the Service of providing a *Glove* for the King's right Hand on the Day of his Coronation, and supporting the same Hand that Day while the King held the Royal Scepter. (*i*) In the Year 1177, *Simeon de Mertin*, gave a Grant of his Lands at *Lindeston*, on Consideration of fifteen Shillings, one Pair of White *Gloves* at *Easter*, and one Pound of *Cinnamon*; which last word is a Mistake of Dr. *Kennet*, or his Printer. The Original has *Cumini*, which should be rendered *Cummin*.

THE Author of this Dissertation, concludes with desiring leave to drop his Pen, and put on his own Gloves, because the Weather is excessive cold.

(*b*) *Kennet's Parochial Antiquities*, p. 154.

(*i*) *Ibid.* p. 125.



## A R T I C L E XXIII.

MEMOIRE touchant l'Origine & l'Authorité du Parlement de *France*, appellé *Judicium Francorum*, & ce que c'est que le *Conseil d'Estat*.

That is,

*A MEMORIAL concerning the Origin and Authority of the Parliament of France called Judicium Francorum, the Judgment or Tribunal of the Francks, with an Account of the Council of State.*

THE present Differences between the King of *France*, and the Parliament of *Paris*, run so high, that they engage the Attention of the whole World. While that Prince, supported by his prime Minister, is very vigorous in asserting the Royal Prerogative, his Parliament as strenuously maintain what they conceive to be the Rights of that venerable Body. The following curious Pieces will inform us on what they ground their Pretensions. Even those, who are very far from justifying their Proceedings in Opposition to his most Christian Majesty's Edicts, Declarations, &c. have on all Occasions  
allowed

allowed that what we now give the Publick, contains the most plausible Arguments in Favour of the Parliament's Conduct, laid down in excellent Order, and urged with all imaginable Art. They were lately printed privately, and handed about in *France* in the same Manner. Having procured a Copy of them, and being assured that our Readers would not be displeased to know the Bottom of the Question, we here present them with a faithful Translation of them, as they came to our Hands. In order to set the Question in a clearer Light, we have given what is usually answered to these Pretensions in the Form of Notes.

ALL the *French* Historians agree, that during the first Race of our Kings, all the *Francks* assembled yearly. No Man was allow'd to absent himself from those annual Meetings, without a lawful Excuse. The King always appear'd in them, seated on his Tribunal. There Laws were made, Treaties of Peace, War, and Alliances carried on, all the great and important Affairs of the Kingdom transacted; and every thing was done by free Voting. All the Subjects had a share in the Debate; our Monarchy being founded on Liberty, no Government was ever more natural.

UNDER the second Race, *France* being considerably augmented by the Conquests of *Charlemagne*, and his Descendants, it then became impossible to assemble the whole People, as had been practised before. For which Reason the Consideration and Determination of all publick Affairs was referred to a Convention of the chief Men of the Kingdom, which was likewise held once a Year, sometimes in one Place, and sometimes in other.

THIS

THIS Form of Government continued three hundred Years under the third Race; during which time nothing was done without this publick Authority. There was no other Tribunal for Affairs of State, and the general Polity of the Kingdom. For which reason our Historians have called this Assembly, *Judicium Francorum*.

IN the Reign of *Philip Augustus*, this Assembly changed its Name for that of a *Parliament*; but their Jurisdiction was still the same.

THIS Parliament continued Ambulatory till the Reign of *Philip the Fair*, when *Lewis Hutin* gave his Palace for its use; and at the same Time, as publick Affairs did not present themselves every Day, it began to take Cognizance by Appeal of Causes of great Importance and Weight, which concerned only Private Persons.

THE Parliament did not, however, lose its Right of taking Cognizance of publick Affairs. It was careful not to renounce a Privilege so advantageous and so necessary for the Good of the Nation. It still represented that general Assembly of the *Francks*, and though become Sedentary, retained its ancient Dignity and Power.

AND in Reality, we see that the Parliament has always been an Abridgment of the three States. (a) We there find the Church

(a) In reply to this it is observed, that the other Parliaments of the Kingdom have likewise their Ecclesiastical Counsellors, who represent the Church, and Knights who represent the Nobility and Gentry. But these Bodies do not therefore pretend to be the true and proper Representatives of that part of the Nation which is subject to their Jurisdiction.

re-

represented by a great number of Ecclesiastical Counsellors: the Nobility appear there by the Persons of the Princes of the Blood, and the Dukes and Peers of *France*: In short, the Parliament is a mixed Body, which represents all the Ranks of the Kingdom. The King keeps (b) his *Bed of Justice* there, in Imitation of that august Tribunal, on which he was always seated in the general Assembly of the *Francks* at the Beginning of the Monarchy, or in the Assembly of the *Grandeess* under the second Race, and above three Hundred Years under the third.

THE Parliament at this Day judges the same Causes. Foreign Nations do not think Peace concluded with this Kingdom, till it is treated in, and accepted by that Court, and the King sends thither his Motives for making War. It is a fundamental Law, that nothing can be imposed on the King's Subjects, that no Officer can be created in *France*, no new Title of Honour be bestowed, without the Consent of the Parliament, which represents the general Consent of the People. Such is the essential Form of the *French* Government.

IT is well known likewise that the Parliament takes Cognizance of the Domain, the

(b) To this it is answered, that the King has his *Bed of Justice* in the other Parliaments, as well as in that of *Paris*: that if he holds it there in Person, the nearness of the Place is the only Reason; and that what is there done by his Presence, is executed in the other Parliaments by his Letters of *Jussion*.

**Art. 23. *the Republick of Letters.* 307**

Right of the (c) *Regale*, of Dutchies, Peera-  
ges, and all the great Rights of the Crown.  
The great Officers of the State, the Dukes,  
Peers and Princes of the Blood can be tried  
only by the Parliament, which has the same  
Authority over all sorts of Ecclesiasticks, of  
what Rank or Dignity soever.

IN the Reign of King *Philip of Valois*, the  
Parliament condemned *Robert of Artois*: *John*  
of *Alençon* in that of *Charles VII*: the Con-  
stable of *St. Paul*, and *James of Armagnac*,  
Duke of *Nemours*, who were beheaded under  
*Lewis XI*. *Charles of Bourbon*, high Constable  
of *France* was condemned by that Court in  
the Time of *Francis I*. Under *Francis II*. the  
Parliament repealed the Sentence of Condem-  
nation against the Prince of *Condé*, because it  
had been given by Commissaries. Under  
*Charles IX*, it condemned Admiral *de Coligny*.  
Under *Lewis XIII*, when Cardinal *Richlieu* had  
violated all the Laws of the State, Application  
was made to the Parliament, for condemning  
the Memory of the Count of *Soissons*; that  
Cardinal being very sensible that was the only  
Tribunal for the great Affairs of the King-  
dom. And during the Minority of *Lewis*  
*XIV*. it gave Sentence of Death against *Lewis*  
of *Bourbon*, Prince of *Condé*, by its Decree of  
the 24th of *March 1654*.

(c) The *Regale* is a Right which the Kings of *France* have  
to Name the Bishops in their Kingdom, enjoy the Re-  
venues of Bishopricks, and dispose of Benefices, during  
the Vacancy of the Episcopal Sees. It is answered that this,  
and the other Privileges insisted on in this Paragraph, are  
only enjoyed by the King's Favour, or are the Remains of  
the antient Custom of trying every Man by his Peers, as  
practised at this Day in *England*.

THE

THE Authority of the Parliament has been esteem'd so venerable, that foreign Princes have sometimes chosen it Umpire of their Differences.

THE Emperor *Frederick II.* submitted to its Judgment concerning his Pretensions to the Kingdom of *Sicily* in Opposition to Pope *Innocent IV.* The Duke of *Lorrain*, and *Guy of Châtillon* applied to the Parliament for regulating the Division of their Lands and Lordships. The Dauphin of *Viennois*, and the Count of *Savoy* proceeded in the same Manner in regard to the Homage for the Marquisate of *Saluces*. And which is yet more remarkable, in the Year 1403, the Kings of *Castile* and *Portugal*, sent to the Parliament for its Approbation of the Treaty of Peace carrying on between those Princes.

THE Regents of the Kingdom are appointed by the Parliament. *Lewis XIII.* and *Lewis XIV.*, convinced of the Necessity of this, sent their Wills to the Parliament, to be approved and confirmed there, because they related to the Establishment of a Regency, and the order of Government; being of Opinion that their last Will could not be executed without the Consent of the Nation represented by the Parliament. Nor was it ever thought that the Renunciation of the Crown of *France*, made by *Philip V.* the present King of *Spain*, and of that of *Spain* by the Dukes of *Berry* and *Orleans* would have been in due Form, had they not been registered in Parliament.

THIS Court maintain'd the Law which gives the Succession to the Male Heirs, in the Person of *Philip de Valois* against the Pretensions of *Edward III.* King of *England*. It was the Parliament likewise that supported the same Law



Law in the Reign of *Henry IV*, and restored the Tranquility of the whole Monarchy by its Authority.

It may be added, that *Charles V*, surnamed *the Wise*, never declared War, nor did any important Affair, but with and by the Advice of the Parliament. *Lewis XI*, though more jealous of his Authority than any of his Predecessors, thank'd the Parliament for rejecting some Edicts which he had sent to be registered in that Court, because they were contrary to the Good of his People; and at the same Time promised he wou'd never again attempt to force the Members to do any thing against their Conscience. When at the Point of Death, among other Instructions to his Son, he exhorted him never to undertake any thing without the Advice of his Peers and Parliament; and desired that this Remonstrance and Admonition might be registered in Parliament.

*Francis I.* told the Emperor *Charles V*, that all the Promises he himself could make him for his Liberty, wou'd be to no Purpose; that in this Affair the Laws of his Kingdom had made the Consent of his Parliament absolutely necessary, which was the real depository of his Authority, and represented his whole Kingdom.

*Henry III.* repeal'd all the Edicts which he had made contrary to the Advice of the Parliament, owning that he had acted against the Order of the State, and that, had he not violated that fundamental Law, his Reign would not have been unfortunate. Do not such Acknowledgments as these made by our Kings, even in late Reigns, visibly condemn all the Letters of *Fasson*,

OCTOBER 1732.

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(Command)

(Command) and the Orders of \* *Evocation* of Causes, of which the Parliament have a Right to take Cognizance.

IN the antient Registers of the Parliament we find, that when that Body thought proper to reject any Edict, it always used these Words: *The Court has ordered not to obey.* And in the Troubles, which happened during the Minority of *Lewis XIV.*, even in the Midst of those publick Disorders, occasion'd, and the Violence exercised by those who called themselves *Ministers*, how often did the Parliament declare that it neither could, nor ought to accept the proposed Edict?

WHENEVER any Question arises, in which the People are concerned, it is not to be resolved by the King's Council. The King can make no Contract with his People out of Parliament, nor reverse any thing already done, but in the same Court. It is an Affair, which requires Debate and Discussion. Every thing must be examined there with full Liberty of Voting; For which Reason the King always holds his *Bed of Justice* in that Court, as his Predecessors had their Tribunal raised in the general Assembly of the *Franks*. And, to repeat what has been before said, the Parliament will always represent that Assembly, and have the same Authority. Thus it appears as antient as the Crown itself, and coeval with the State, and we find no Letters of Institution, because it is the Representation of the whole Monarchy, when it was assembled yearly in *Campo Martio*, under the first Race of our Kings, or of the Assembly of the *Grande*

\* This Word in the *French* Language signifies an Order, by which a Cause is brought before a higher Court. In this place its Meaning is calling a Cause before the Council of State, which the Parliament have a Right to determine.

of the Kingdom under the second, and many Years under the third.

THE King's Sovereignty is not injured by a Defence of the fundamental Laws of his Kingdom. Every Nation has its own form of Government. But it is particularly remarkable, that that of the *French* Monarchy is entirely natural, that every thing is always transacted by the Sovereign and his Subjects in Concert. It has ever been a reciprocal Correspondence. The Sovereignty of our Kings consists in doing Justice, and all sort of good Actions. In this they are the true Images of the Divinity, which can never do any ill; their Sovereignty is absolute, for the Execution, but not for the Destruction of the Laws.

THESE Truths are not to be esteem'd strange or dangerous: For though we live under a Monarchical Government, we must be allowed to distinguish between the Person of the King and the Royalty. The King's Person is always holy and sacred; for which Reason he is attended by a Number of Officers, Guards and Nobility, and magnificent Robes have been invented, in which he appears at the grand Ceremonies, to inspire his People with Respect and Veneration. For this Reason likewise the Officers who attend his Person, continue in their Posts even at his Death.

BUT the Soul of the Royalty is a very different thing. It is the Laws, it is Justice, and the several Ranks of which the State is composed: It is the Form of Government, it is the ancient Custom of Succession, which hath lately been improperly called the *Salic Law*, which excludes all Females from the Throne, and from the Design of which it may even be maintained,

that Women ought never to be admitted Regents of the Kingdom. This Soul of Royalty can never be lodged in the Hands of one single *Favourite*, who taking on him the Title of *Minister of State*, besets the King's Mind, and governs him as he pleases, by suggesting such Ordinances to him, as are contrary to his Interest, to the Good of the People, and the Cause of Religion. The King ought to pronounce his Oracles in Parliament, not in a private Council. It is there that the Sovereignty is principally deposited, and there his Majesty may exercise all the Rights of Monarchy.

It is not however to be denied, that our Government is Monarchical. But Monarchies are not always *Despotick*: only that of the Grand *Turk* is such; all the rest, which subsist at present, are tempered with a sort of *Aristocracy*, which maintains and preserves them. Every thing is done indeed in the Name of one Person; but one Person does not every thing. There is but one Seal, one publick Character, one lawful Power; but then this Power is formed by the Union of the Subjects with the Sovereign, and the Sovereign with the Subjects; it being certain that the *French* chose the Monarchical Form of Government, not with a View of losing their Liberty, but with that of maintaining and defending it.

It is proved that they had a yearly Meeting, as has been already observed, in *Campo Martio*, or *Campo Mago*, in order to enquire whether that Liberty, of which they were so jealous, had suffer'd any Damage; and that the Deliberations were carried on in all those Assemblies with full Liberty of Voting concerning every thing relating to the Government and Publick Right.

*Tacitus,*

*Tacitus*, speaking of the Assemblies of the  *Germans*, from whom we are descended, and who coming into *Gaul* brought their Form of Government among us, gives this Account of their publick Assemblies. *Mox Rex, vel Princeps, prout ætas cuique, prout Nobilitas, prout decus Bellorum, prout Facundia est, audiuntur, auctoritate suadendi, magis quàm jubendi potestate. Si displicuit Sententia, fremitu aspernantur; si placuit, frameas concutiunt. Honoratissimum assensus genus est armis laudare.* That is, Then the King, or one of the Princes speaks, or any other Person according to the Dignity of his Age, his Rank, his Behaviour in War, or his Character for Eloquence; but not so much with a Power of Command, as an Authority of Persuasion. If what is offered be disagreeable to the Assembly, is is dismiss'd and rejected by a Noise which speaks their Contempt: if it proves agreeable, they clasp their Swords together. The most honourable Manner of testifying their Assent, is to praise a Person with their Arms. And in the same Place that Historian, speaking of the Manners of our Ancestors, has these remarkable Words. *Rex ex Nobilitate, Duces ex Virtute; nec Regibus infinita, aut libera Potestas.* That is, Their Kings are chosen on the Consideration of their Nobility, their Generals for their Valour; nor is the Power of their Kings infinite, or free from all Restraint.

THIS Form of Government has been continued from Age to Age down to our Time; even in the sedentary Parliament, where every Matter ought to be decided with Cognizance of Cause, the King at this day allows of Pleading against himself. His Attorney General or Advocates appear at the Bar as Parties.

FROM what has been said let any Man judge, *First*, What Idea he ought to form of the Parliament, which ought not to be called that of *Paris*, as the superior Courts erected in some Provinces of this Kingdom bear the Name of the City in which they are held, and which ought not to be called Parliaments, being established only to judge of Appeals, and give a final Decision in Causes already tried in inferior Courts. For there is but one Parliament in strict Propriety of Speech, and its Name cannot be communicated to any other Court. Those which bear it at present are to be looked on only as the Substitutes of the Parliament, in what regards its most noble and essential Quality. Accordingly, when those Courts were free, they always gloried in their Conformity to the Sentiments and Decisions of the Parliament, now residing in the Capital City of the Kingdom, being as it were its Eccho, and if possible, acquiring a sort of Likeness to it.

*Secondly*, Let it be considered how prodigiously we now see this venerable Body degraded, not by the Royal Authority, but by the ambitious Enterprizes of *Favourites*, enemies of the State, who have arrogantly assumed the Title of *Ministers*, and by whom our Kings have permitted themselves to be abused; raising, as I may say, Altar against Altar, by establishing a sort of Jurisdiction both new and insupportable, which is called *the King's Council of State*, in direct Opposition to the fundamental Laws of the Kingdom; and all the Princes, Dukes, Peers, Members of the Parliament have given but too easily into this Innovation.

*Thirdly*,

*Thirdly*, On the same Foot let it be considered what Validity is to be allowed those Orders gain'd from the King by surprize, which remove (d) *Appeals as from an Abuse* to this new Tribunal, of which the Parliament is the only competent Judge; and what is to be thought of these extraordinary Commissions established to deprive that Court of the Cognizance of such Causes and Sentences, as on the first Demand of Justice, belong to the inferior Tribunals, and by Appeal to the Parliament.

### OBSERVATIONS.

THE Origin of Edicts and Declarations, is dated in the Reign of *Philip the Fair*. That King, not being constantly at the Head of his Parliament, transmitted his Will to that Court in Letters Patent, to be examined there with Liberty of Votes: but those Declarations were never consider'd as the King's real Will, till received by the Parliament. They are not only to be signed by a Secretary of State, but also to be examined and sealed by the Chancellor and Keeper of the Seals, in the Form established for each of those different Instruments, which declare the King's Will. If this is not done, no Regard is paid to them, and the Parliament never receives them without these Formalities.

(d) *Appel comme d'Abus*. This is a Law Term, particularly used when Causes are by Appeal removed from the Ecclesiastical Court to the *Parliament*. And that the Privilege of receiving such Appeals, is not peculiar to the Parliament of *Paris*, is evident from many Instances, especially from the late Trial of *Father Girard*, whose Cause was brought before that of *Aix*, after he had been heard in the Bishop's Court.

It is farther necessary, that those Decrees be presented to them directly by his Majesty's Advocates and Attorney General, in order for their Reception.

THE Parliament has then a Right to examine whether the Prince has not been imposed on, and whether these Instruments, which declare his Will, contain any thing contrary to his Majesty's Interest, the Rights of his Crown, the publick Good, or Religion. If any thing of this Kind appears, they are to make their Observations and Remonstrances; and do all in their Power to persuade the King to reform, or even entirely suppress such Edicts and Declarations.

THE first Examination of them is to be made by the Chancellor, who must never sign the Minute, nor seal the Dispatch, if he is Keeper of the Seals, when they contain any thing contrary to the Points already mentioned. For, as he is at present the first Magistrate in the Kingdom, he is obliged to act in Concert with the Parliament.

BUT, as our Kings were sensible that the Chancellor himself might be imposed on, or impose on them, they require, that in order to give these Acts of their Will the Force of a Law, they be also examined, received and registered in the Parliament, and then that the same be done in the superior Courts which bear that name in the several Provinces; and in certain Cases direct, that if they find any thing in them contrary to their Service and the publick Good, no Regard be had to them.

THINGS being thus established, not originally, but by a Corruption of Times and Manners, this Dilemma may be made. Doth the King



King stand in need of the Consent, and Registering of the Parliament, to give his Will the Force of a Law; or is he under no such Necessity?

If not, but he has full Power to execute his Laws without the Consent of his Subjects represented by the Parliament, which represents all the States of the Kingdom, Why does his Majesty send these Acts to that Court which declare his Will?

If on the other hand, such Consent, &c. are requisite; it is impossible that his Majesty should be offended, if the Parliament refuses to register such Acts, when it finds they were made surreptitiously, and contain such Things as injure the King's Interest, the Rights of the Crown, and the Good of his Subjects, and if that Court makes its most humble Remonstrances to his Majesty, to acquaint him with the Reasons of such Refusal. This conduct can never be considered as an Act of Disobedience; because, on the contrary, it would be highly criminal not to make these Remonstrances, and the Members of Parliament would betray their Trust, if they neglected them; for they are in Honour and Conscience obliged to proceed in this Manner. It is to no Purpose to answer, that God having permitted some Alterations in the Form of our Government, the Judges, Magistrates, and all the Members of Parliament insensibly fell under an Obligation of executing all the Edicts and Declarations sent to that Court, though unjust in several Particulars; and that the King alone is accountable to God for this Action. For these Magistrates and Members ought to be well instructed in the Foundation of the Monarchy, and the mutual and reciprocal

reciprocal Obligations of the Prince and his People. The pernicious Changes, which have made the People Slaves to the ungovernable Passions of ambitious Ministers, are to be imputed to the slothful Negligence of those Magistrates, as well as to the bold and enterprising Actions of the Court Favourites. It is their Duty to oppose such Steps, or lay down their Office. God, their supreme Judge, will call them to Account for this false Compliance, and blind Obedience; as on the other hand he will punish the Attempts of the Sovereign against his Subjects, in Violation of their Oath, to govern them according to the Laws of his Kingdom.

*An Account of the Council of State.*

THE King's Council bears no publick Character, or Mark of Dignity: it is composed only of such Persons, who make no Body in the State, and who have raised themselves to their present Height only by the Corruption of the last Age. It is not yet an hundred Years, since the King first began to give his *Letters* to the Counsellors of State; they had formerly no more than a simple *Brief* from the Crown. They have no Jurisdiction in *contentious* Affairs, as appears from all our *Ordinances*. That of *Blair* is plain on this Point in *Art. 91*. The *Declaration* of October 1648. speaks as distinctly and expressly to the same Purpose. And an Attempt to abrogate or weaken the *Acts* (Acts) of Parliament, is a manifest and intolerable Inroad upon the

LET it not be said, that the King being present at the Deliberation, and that being carried on  
in

in the *Conseil d'en haut* (the Council above) no Authority is superior to it. The *Conseil d'en haut* is a new Expression, invented by the *Ministers* for the support of their Tyranny. It was invented by the Regency, in the Reign of Lewis XIII. and entirely unknown till that Time. Foreigners have corrupted the way of speaking used by our Forefathers, as well as their Morals and Discipline.

BUT whether the King be present in his Council, or not, it is certain at least, he doth not assist there to destroy the Laws of the Kingdom; on the contrary, the Sovereignty consists chiefly in the Preservation of them; it is his Oath, the Contract which he has made with his People. Nothing therefore that is treated of in his private Council, can destroy the Order established in his Kingdom.

THE Council may have its Affairs, the Parliament has some peculiar to itself. The Council may treat of rewarding Services, of conferring Honours and Dignities. When War is concluded, they may likewise deliberate, whether Battel shall be given or not, or Siege be laid to one Town, rather than another. It would be inconvenient to debate these Points in Publick; the Privacy, with which they are discussed, does no Prejudice to the Laws, and Polity of the State. But, whenever the Enquiry turns on any thing which concerns the People, it is not to be made in the Council. The King can make no Contract with his People, but in the Parliament, nor repeal any thing which he had done before, but in the same Place. It is a *contentious* Affair, and the whole must be examined there with Liberty of Vo-

aing,

ting; and even when those Innovators first disputed this Authority, they actually acknowledged it by sending several Edicts to the Parliament for their Acceptation, which remained unexecuted, because rejected by that Court.

WE have an authentick Proof of this in the Ordinance of *Lewis XI.* in 1467. That Prince speaking of his Officers, says, *They are an essential Part of the Publick, and Members of the Body, of which he is the Head.* He does not here speak of the Council of State; there was then no such Court in *France*, at least for determining any thing relating to the Civil Government of the Kingdom, and giving Laws to the Parliament. In Reality, this Ordinance was made with no other Intent than to prevent any Officer being deprived of his Post, but by Death, or Offence legally proved, that is, with Cognizance of Cause. Might it not be inferred from the Design of this Ordinance, that no Member of Parliament can be banished by *Lettre de Cachet*? For by this they are deprived of their Office; much less can the whole Body be subject to such a Sentence. An Attempt to banish them, is a Violation of the fundamental Law of the State, because they are as ancient as the State itself. The same cannot be said of the other superior Courts, improperly called Parliaments: they are created Jurisdictions, and most of them very \* modern, which may be annihilated in the same Manner as they first received their Being. If any one of the Members of the Body, have been served with an Order of Council, or *Lettre de Cachet*, and even their whole Body removed from the Place of their first Establishment to

\* See their Dates at the End of this Discourse.

other

other Cities; such Examples are not to influence the Parliament, which can bear no Reprimand in its Members but by Sentence passed, the King sitting, or supposed to be sitting in the Parliament; because all the Members of that Venerable Body are born with the State, and their Origin is as antient as the Monarchy itself.

THIS Ordinance of 1467 cannot be applied to the Counsellors of State, who may be displaced at the King's Pleasure, have no Title or publick Character, and consequently cannot pretend to an absolute Power. The Rights of Empire and Sovereignty are not exercised among them, the Cause of the Publick is debated in the Parliament; there the last Resolutions are form'd, which bind and engage the People.

BUT it may be asked: Why then does the Council of State judge of certain Regulations, and often give a decisive Sentence in Disputes between the Superior Courts newly erected? The Answer is very easy. Because those Superior Courts, improperly called *Parliaments*, growing more numerous in Process of Time, a third Power became necessary for deciding such Differences as might arise between them. The *great Council* was formerly established for this Purpose; and the King's Council has usurped this Privilege, as it has several others. But this is no mark of Superiority; for in Cases of Arbitration it is no uncommon thing for the Parties to be of a higher Rank than the Umpires. Beside, it is well known that these Regulations never relate to Publick Affairs, they are Matters which concern only private Persons: This is not the most honourable Employment of the Parliament, which on such Occasions is considered only as the first Superior Court of Judicature,

3 which

which has its Limits. This is only an Accessory introduced when it became Sedentary. Whereas the Court Ministry, who have made it their Business to corrupt every thing that may lay them under any Restraint, have been bold enough to affirm this is the chief Employment of the Parliament, and the only Design of its Establishment; which is evidently false.

ON the other hand, an Attempt was once made, in favour of Cardinal *Mazarin*, to evade this accessory Jurisdiction of the Parliament, when in the Order of Council made *January*, the 18th 1652, for annulling all the Parliaments Proceedings against his Eminence, it was pretended that the Order issued by that Court was injurious to the College of Cardinals and the Head of the Church; thereby insinuating that the *French*, or naturalized Cardinals, even those who are in publick Offices, are not accountable to the Parliament. Is there one Native of *France*, or one Foreigner residing in this Kingdom, who can say he is exempt from the Parliament's Jurisdiction? Even the Princes of the Blood are subject to its Authority, it is their proper Judge, and they have always applied to it as such.

SHALL the Cardinals claim this Exemption, because they take an Oath to the Pope, and are stiled Princes of the Church? This is an Oath unknown in *France*, which lays no Obligation on our Kings, and cannot prejudice their Jurisdiction and Authority over their Subjects, and all who live in the Kingdom. And in Reality, we have an Infinity of Instances of Cardinals and Bishops, who have been tried in *France*, and in Parliament.

IN the Year 1217, *Philip Augustus* passed Sentence on *Manasses*, Bishop of *Orleans*. An *Arrêt* (Act) of Parliament was also made in 1373, against the Archbishop of *Rouën*. Cardinal *Balue*, Bishop of *Angers*, and the Bishop of *Verdun* were committed to Prison in the Reign of *Lewis XI*, and their Imprisonment was judged lawful even at *Rome*, and by the Pope himself, to whom the King sent an Account of it, when he was informed, that by the Laws of the Kingdom no Man is exempt from the Jurisdiction of the King, and his Officers. Under the same King, *John Hebert*, Bishop of *Coutance*, was cited to appear before the Parliament, and answer to an Accusation brought against him. He appeared in that Court, and after his Examination, was put under an Arrest, carried to the *Conciergerie*, and all his Goods, with the Temporalities of his Benefices confiscated. *Elias de Bourdeil*, Archbishop of *Tours*, and Cardinal, who lived in the same Reign, was cited to Parliament several times, and his Temporalities confiscated for being refractory against its *Arrêts*.

IN 1549, *Arrêts* were made against the Bishops *Agew* and *Beziers*; those against Cardinal *de Chatillon* and *William Roze*, Bishop of *Senlis*, are well known: They may both be found in the Collection of the *Liberties of the Gallican Church*. The last to be mentioned here, is that of *December 29, 1651*, which promised 150,000 *Livres* to any Person or Persons, or to the Heirs of such Person or Persons, as should produce Cardinal *Mazarin*, living or dead.

THIS is the Manner in which we are to consider the *Council of State*, and should be far from imagining it has any Jurisdiction over the Parliament.

*Superior*

*Superior Courts in France, which are commonly called Parliaments, with their respective Institution.*

- |   |          |
|---|----------|
| 1. <i>Toulouze, by Philip the Fair</i>                                  | in 1302. |
| 2. <i>Grenoble, by Charles VII.</i>                                     | 1453.    |
| 3. <i>Bordeaux, by Lewis XI.</i>  | 1462.    |
| 4. <i>Dijon, by the same King</i>                                       | 1446.    |
| 5. <i>Rouën, formerly an Exchequer, made a Parliament by Lewis XII.</i> | 1499.    |
| 6. <i>Aix, by the same Prince</i>                                       | 1509.    |
| 7. <i>Pau, by Henry I. King of Navarre, Grandfather of Henry IV.</i>    | 1519.    |
| 8. <i>Rennes, by Henry II.</i>  | 1558.    |



## A R T I C L E XXIV.

### *State of Learning.*

#### P A R I S.

1. *Discours sur les Vies des Saints de l'Ancien Testament.* Chez Osmont & Henry, 12mo. 6 Vol. i. e. A Discourse on the Lives of the Saints of the Old Testament, Printed for Osmont and Henry.

2. *Apologie des Bêtes, ou leur Connoissance, & Raisonnement prouvés contre le Systeme des Philosophes Cartesiens, qui pretend que des Brutes ne sont que de Machines Automates. Ouvrage en vers, par*  
3 Mr.



Mr. Morfouace *de* Beaumont, *Chez* Pierre Prault.  
i. e. An Apology for the Brutes, or their Knowledge and Reasoning proved against the *Cartesian* Philosophers, who maintain that they are meer Machines. In Verse. By Mr. *Morfouace de Beaumont*. 8vo. This Piece is written after the Manner of *Lucretius*; and in his Preface the Author complains of the same Difficulties which that Philosophical Poet found in treating of a Subject of this nature in Verse. Even the Epistle Dedicatory to Count *d'Argenson* Chancellor to the Duke of *Orleans*, is in Verse,

U T R E C H T.

MR. *de Pauw*, well known to the learned World by his new Editions of some Greek Authors, has lately published here *Anacreon's* Odes, *Greek* and *Latin*, with Notes, and seems to be of Opinion that they are not the Work of the Author, under whose Name they have appear'd, but of some later Grammarians,

N U R E M B E R G.

THE Company of Physicians of this City, having undertaken to Publish a Literary Account of Physick and Natural Philosophy, have lately published the first Volume of that Collection, under the following Title. *Commercium Litterarium ad rei Medicæ, & Scientiæ Naturalis incrementum institutum, quo quicquid novissime observatum, agitatum, vel peractum est, succinctè, dilucidèque exponitur.*

OCTOBER 1732. X AMSTER-

## A M S T E R D A M.

**L**ately printed here for Messieurs *Weslein* and *Smith*: *Lexicon Medicum, in quo totius Artis Medicæ termini in Theoriâ, & praxi Medicâ, Anatomie, Chirurgiâ, Pharmaciâ, Botanicâ, &c. definiuntur, ac juxta Physicæ & Mechanicæ demonstrata principia exponuntur, &c. Quibus interseritur difficiliorum in Philosophiâ Naturali rerum expositio quatenus earum intelligentia bonæ artis Medicæ Theoriæ inservit, &c. Par Messieurs Tronchin and Neuville. 4to. i. e. A Physical Dictionary, in which all the Terms used both in the Theory and Practice of Physick, Anatomy, Surgery, Pharmacy, Chymistry, Botany, &c. are defined and explain'd according to the demonstrated Principles of Natural Philosophy and Mechanism, &c. In which is inserted an explication of the more difficult Questions in Natural Philosophy, so far as the understanding of them is useful to promoting the Physical Art. By Messieurs *Tronchin* and *Neuville*, Doctors of Physick. 4to.*

2. *Jean Frederick Bernard*, Bookseller in this City, has lately published, *Mémoires Historiques & Critiques sur divers points de l'Histoire de France, & plusieurs autres sujets curieux. Par François Exdes de Mezeray. 2 Vol. 8vo. i. e. Historical and Critical Memoirs on several Points of the History of France, and many other curious Subjects. By Francis Exdes de Mezeray. A more particular Account of this Book shall be given in our next.*

L O N D O N.

L O N D O N.

**T**HE Learned and Laborious Mr. *Bayle's* Historical and Critical Dictionary, is a Work well known, and universally esteem'd. After several Impressions in *French* it was translated into our Language in the Year 1710. Those who are acquainted with the Value and Usefulness of that Work, have long wished to see a new and accurate Version of it in *English*. Such a one is now proposed by Subscription, on the following Conditions.

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THE  
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REPUBLICK  
OF  
LETTERS.

For November, 1732.

VOL. X.

— *Fungar vice cotis, acutum  
Reddere quæ ferrum valet, exfors ipsa secandi.*

Horat.

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# A TABLE of the ARTICLES

For NOVEMBER 1732.

ART. XXV. **T**HE Remainder of the Abstract of the *General Discourse* prefixed to the History of the Empire, &c. By Mr. Heifs. Page 333

XXVI. Historical and Critical Memoirs on several Points of the History of *France* and many other curious Subjects. By *Francis Eudes de Mezeray*. 352

XXVII. Things Divine and Supernatural conceived by Analogy with Things Natural and Human. By the Author of *The Procedure, Extent and Limits of Human Understanding*. 363

XXVIII. Dr. *Clarke's* Notions of *Space*, examined, &c. 383

XXIX. The State of *Physick* ancient and modern, briefly consider'd; with a Plan for the Improvement of it. By *Francis Clifton*, M. D. 382

XXX. *State*

XXX. <i>State of Learning,</i>	413
<i>P A R I S,</i>	ibid.
<i>FRANKFORT on the Main,</i>	ibid.
<i>H A G U E,</i>	ibid.
<i>L O N D O N,</i>	415



**T H E**





THE  
PRESENT STATE  
OF THE  
Republick of Letters.

FOR NOVEMBER 1732.

ARTICLE XXV.

THE *Remainder of the Abstract of the General Discourse prefixed to the History of the Empire, begun in our last; with some Specimens of the Historical, Political and Critical Notes on that History.*

THE Author having enquired to whom the Power of making War and Peace, and forming Alliances, belongs in the *German Empire*, and fixed it in the States or Princes assembled in a Diet, proceeds to examine where the supreme Jurisdiction of that Empire resides.

By the supreme Jurisdiction, says he, is understood that which acknowledges none above it, but gives a decisive Sentence in all Disputes  
NOVEMBER 1732. Y between

between the Members of a State. Such was the Authority of the *Roman* Emperors, whose Decisions admitted of no Appeal. He allows it is certain, that, while the Empire continued Hereditary in the Posterity of *Charlemagne*, the Emperors enjoyed as extensive an Authority as that of the *Cæsars*; but asserts, that as soon as the Race of that Prince was extinct, the Power of Jurisdiction devolved to the States of the Empire, who agreeing that the Emperors should from that Time be elective, and entrusted him with no more Authority than what they judged necessary for the Preservation of their Liberty, and the Maintenance of their Privileges. But as the States perceived it would be both difficult and expensive to take immediate Cognizance of all Affairs, which might concern the Empire, they at first established the *Imperial Chamber*, as their continual Representative. By this Action, says our Author, they put the Exercise of their Authority into the Emperor's Hands, still reserving to themselves the principal and most noble Part of it, in which the Sovereign Authority consists, *i. e.* the Cognizance of all Causes and Differences, which arise among the Princes or Persons of Quality.

THIS gave Rise to two Tribunals; one for the lower Rank, another for those of a more exalted Station. The former was called the *Chamber of Justice*, and he who presided in it, the *Judge of the Chamber*; which Appellation he retains to this Day. The Cognizance of all Affairs, which were brought into this Court, belonged to the Emperor, who might assign what Assessors or Assistants he pleased; but even here the States had a Share in the Jurisdiction, and

and Appeals were made to the Emperor and Empire in Conjunction.

THE other Tribunal took Cognizance only of the Affairs of Princes, or Persons of the first Quality. This was called *the Law of the Princes*, and *the Law of Germany*. Its Authority is acknowledged by an antient Constitution of *Frederick II.*

TWO things, says our Author, were necessarily to be observed in Applications to this Court; First, that only the Princes of *Germany*, Subjects of the Empire, could be cited to appear in it: Secondly, that their Life, their Reputation, or their Fiefs must be concerned in the Cause. The Prince Defendant was to be cited three several Times; the first by another Prince of the Empire; and the Emperor was required to appear in Person at the Trial, to give more Force and Weight to the Sentence, unless he was a Party in the Cause, or hindered by important Affairs; in which Case he might depute some other Prince to preside in his Place, as was practised by *Sigismund*, who named the Elector of *Mentz* to perform that Function in his Absence. Lastly, he was obliged to chuse only Princes of the Empire for Assessors on these Occasions, and such as were not suspected of favouring either of the Parties.

THIS Practice, our Author observes, was established at least as early as the Reign of *Henry IV.* who in the Treaty, which he concluded with the Duke of *Saxony* in 1073, promised to satisfy the Demands of Duke *Otho* in a Years time, concerning his Pretensions to the Dutchy of *Bavaria*, according to the Judgment of the Princes; and declared, that an Affair

of this Consequence required Deliberation, and could not be decided till the Princes of the Empire were assembled.

THIS Manner of Proceeding continued to the Reign of *Maximilian I.* But several Inconveniencies arising from multiplicity of Affairs, and more frequent Appeals, the States of the Empire thought proper to reassume the Cognizance of all Matters, and erect a Tribunal, which might facilitate the Dispatch of Business, and remove all Cause of Complaint. At their pressing Sollicitations the Diet of *Frankfort* in 1489, ordered that the Emperor (*Frederick III.*) should do all in his Power for establishing an *Imperial Chamber*, consisting of a President, and certain number of Assessors, and fix a Place for their Meeting. But this was not accomplished till 1495.

THIS Court, continues our Author, is invested with the supreme Jurisdiction in all Causes, of whatever Rank the Parties are; and that it belongs to the Emperor and the States jointly, appears from the Ordinance of 1551, which runs thus: *His Imperial Majesty's Assessors, the Electors, Princes and States of the Empire have represented, &c.* which is confirmed by the Answer of the three secular Electors to the Emperor (*Rodolphus II.*) in which they declared, in 1590, that *the President and Assessors derive their Jurisdiction from his Imperial Majesty, and the Electors, Princes and States of the Empire in Conjunction.* For which Reason Appeals from Sentences passed in this Court are always made to the Empire, not to the Emperor.

THE Author of this Dissertation proceeds to an Account of the *Aulic Council*, which, he says, occasions a sort of Concurrence of Jurisdiction

diction between the Empire, and the Emperor. The Original of which he relates in the following Manner.

AT the Beginning of the *Schism* in Germany, for so he calls the Reformation, the Counsellors of the *Imperial Chamber* betrayed great Partiality in favour of the *Catholicks*, so that the *Protestants* had immediate Recourse to the Emperor *Charles V.* which Example was followed by their Adversaries. This Council, says the Author of the History, *Vol. V. p. 216.* is formed by the Emperor, who names its Officers. It is composed of a Catholick President, a Vicechancellor, who is presented by the Elector of *Mentz*, nine Catholick, and as many Protestant Assessors, or Counsellors. But, to return to the Dissertation, the Authority of this Council was asserted by *Frederick I.* extended by an Edict of the Emperor *Matthias*, and solemnly acknowledged by the Electors of the Empire, who in the Capitulation of *Ferdinand II.* agreed, *That his Majesty should form his secret and Aulick Council, in such a manner that Justice be expeditiously administred to the Parties who demand it.* The same Clause is inserted in that of the Emperor *Matthias*; who in his Edict before mentioned, expresses himself in this manner: *We have a concurrent Jurisdiction with the Imperial Chamber, with which we will divide Affairs on account of their Number, and for the Conveniency of the Parties.* But the Jurisdiction of this Court has by succeeding Emperors been carried so high, that the *Imperial Chamber* retains no more than the Shadow or Appearance of what it was at its first Establishment.

OUR Author's next Enquiry is, to whom the Right of Proscribing and Banishing a Prince of the Empire belongs, in order to shew where the

sovereign Prerogative is lodged. He is of Opinion, that the Emperor has no such Power : *First*, Because by his Capitulation he swears he will undertake no Affair of Consequence without the Advice of the Electors, who have on Occasion insisted on their Privilege in the Case before us, especially the Electors of *Saxony* and *Brandenbourg*, in regard to the Banishment of the Elector *Palatine*. *Secondly*, Because he cannot alone take Cognizance of any Affair, in which the Life, Dignity, or Regalia of a Prince of the Empire are concerned. He confirms this Opinion by the Practice of several Emperors, when they enjoy'd a larger share of Authority than they are even supposed to have at present, who in this Case always acted in Conjunction with the States. From all which Facts he concludes, that it is evident that the Right of Proscription and Banishment derives its Original from the Authority which resides in the Empire.

THE Power of raising Taxes comes next to be considered, which he undertakes to prove are usually demanded in the Emperor's Name, only because he is the first Prince of the Empire, the Director of the Senate, and the Head of the Council of *Germany*: that the ordinary Supplies have always been fixed by the Laws, and that on pressing Occasions they were never increased but with the Consent of all the States; as was practised in a Diet in 1567, which directs that the ordinary Subsidies for three Years, granted by that of *Ausbourg*, should be paid in two. The States of the Empire, says he, have been so careful of the Preservation of their Right in this Point, that they have never fail'd taking *Reversals*, or Acknowledgments from the Emperor, that

that they will attempt nothing to its Prejudice.

HE produces several Historical Facts to prove what he advances. *Matthias*, King of *Hungary*, having in 1609 demanded a Supply of the Elector of *Saxony*, receiv'd no other Answer than that he must apply to a Diet. In 1623, the Electors being assembled at *Ratisbone*, the Emperor (*Ferdinand II.*) demanded Money of them for the Defence of the Frontiers of *Hungary*; to whom they replied, That *his Majesty might depend on their Dispositions to assist him, but that what he required, could be done only in a general Assembly of the States.*

OUR Author having shewn where the Power of raising Taxes resides, infers that the States have a Right to regulate the Application and Use of them. An Order made in 1544, directs That *the Administrator of the Publick Money established for each Elector, Prince, and State, shall keep it in a Chest till the Emperor and the Empire shall order the Distribution of it.* Sometimes this Money has been deposited in the Hands of the Receivers for each Circle, who pay the Troops themselves, as was ordered by a Diet in 1542.

BUT the more common Method, says he, has been to erect a general Office in some one City of the Empire, or in several different Cities, for receiving such Supplies. These Offices are sometimes governed by one Person, and sometimes by more. In 1495. seven were appointed, and the Office was kept at *Frankfort*. These Receivers take an Oath to the States of the Empire, as well as to the Emperor, and are obliged to give in their Accounts to the Assembly of the Electors, Princes, and States.

AFTER having produced several Instances of Demands made by Emperors on particular States, and their Refusal founded on the invariable Laws of the Empire, he observes that these irregular and illegal Steps of those Princes have only given the States so many Opportunities of asserting their Right, and conduced very much to strengthen the indisputable Laws of the Empire.

OUR Author's next Enquiry is, Who has the Right of conferring the first Charges in the Empire, and create subordinate Officers, which Right he justly considers as an unexceptionable Mark of Sovereign Authority.

THE most considerable, says he, is that of *Vicar of the Empire*, which belongs to the *Electo Palatine*, according to the following Declaration of the Emperor *Robert*: *It has been the constant Practice in the Reigns of several of our illustrious Predecessors, that when the Emperor, or King of the Romans passes the Mountains, to go into Italy, the Count Palatine of the Rhine is of Right Vicar of the Empire in Germany.* This antient Prerogative is confirm'd by a Bull of *Charles V.* and by the Practice of *Lewis of Bavaria.* To obviate all Objections, the Author affirms, that all the Facts, which may be alledged against this Right, either happened before the Concession of it, or were done with the Consent of the Electors *Palatine* themselves.

THE Offices annex'd to the Electorates are next mentioned, as holding the most eminent Rank in *Germany.* The three Ecclesiastical Electors fill that of High Chancellor, by virtue of a free Election, after which the Emperor cannot refuse them Investiture. The secular Electors are still more independent, their Offices, as well as their Dignity being Hereditary. The same is to be



be said of their subaltern Officers, who likewise hold their Dignity in Fief from the Empire.

THE next Attribute, or Mark of Sovereign Authority considered in this Dissertation, is the Right of Coining, and fixing the Value of Money. This Privilege, as our Author observes, is enjoyed by all the States of the Empire; and, excepting some Cities, which have the Emperor's Effigy on their Money, all the Princes of the Empire mark theirs with their own, and their Arms. They have always been very jealous of their Right in this Particular; and when *Charles V.* endeavour'd to oblige them to put his Image on their Money, they received the Proposal as an Attempt on their Liberty, and are still in Possession of their Privilege.

THE Prince or State, continues our Author, which hath a Right to coin, hath likewise the Power of fixing the Value of Money. While the Regency subsisted, it was in Possession of this Privilege. On its Suppression, it returned to the Diet. Several general Rules are observed through all *Germany* for maintaining an equal Value in the great Variety and Diversity of Money; which is the Business of the Diet, in Conjunction with the Emperor.

THE sending and receiving Ambassadors, is the last Act of Sovereign Power consider'd by our Author. In speaking on this Point, he requires his Readers to distinguish two Qualities in the Person of the Emperor; and consider him both as Head of the Empire, and a Sovereign Prince in regard to his Hereditary Dominions. In the latter Capacity, he is allowed the Right of sending and receiving Ministers of the first Rank to all Courts, without being obliged to communicate his Negotiations to a Diet. But when he is to act, as  
Emperor,

Emperor, and treat of Affairs which concern the whole State, though the Ambassadors are sent in his Name, they receive their Instructions drawn up by the Diet, or by the Emperor, in Consequence of a full Power, granted him by the States, which compose the three Colleges.

THE Regency, says our Author, [was in Possession of this Power, as appears from the Order given by that Body in 1500 to the Ambassadors sent to the Pope, which directed them to conform exactly to the Instructions received from that Body in all their Transactions. Since the Suppression of that Tribunal, it is not to be doubted, says our Author, that this Right devolved to the Diet. This he thinks proved by what happened in 1500, in the Embassy, sent to endeavour the Pacification of the *Low Countries*. On which Occasion, it is expressly said by the Emperor, and the Commissioners named by the Diet: *We, with the Assembly of Electors, Princes, and States, are of Opinion, that it is proper to consult and prepare the necessary Instructions in the Name of the whole Empire, in order to secure a good Treaty of Peace.* The Case is the same in regard to the Embassies addressed to the whole Empire; and the Emperor cannot give them Audience, but in a full Diet.

FROM this whole Preliminary Discourse, which must lose much of its Beauty and Strength by the imperfect Account which the Compass of our Article will allow, the Author concludes in the Words of Mr. Thou, B. 2. That, though the Emperor, Electors, Princes, and free Cities, enjoy each of them their own particular States, Rights and Customs, and are obeyed by their Subjects, over whom they have Power of Life and  
Death,

*Death; they are all real Subjects of the Empire.* So that, says he, the Sovereignty resides neither in one nor the other alone, but in the perfect Agreement of those different Colleges united to the Emperor, as the Head, and perpetual Director of the Empire, which forms that real *Aristocracy*, which has been formed by Degrees, since the Extinction of the Race of *Charlemagne*.

HAVING thus given an Account of the Preliminary Dissertation, we now proceed to the Notes on the History before us; which, as has been already said, are of three Sorts, *viz. Historical, Political and Critical.* The first are in Reality no more than Additions to the Performance of Mr. *Heiss*, who wrote in so concise a Manner, that his Works may be justly called *an Abridgment of the German History.*

Vol. II. p. 307. THE Author begins his third Chapter with telling us, that *Maximilian I.* who had been elected and crowned King of the *Romans* during his Father's Life-time, received the Imperial Crown by the unanimous Consent of all the Electors, immediately after they had paid their last Duties to *Frederick III.*; where our Annotator adds the following Piece of History.

*Maximilian* was the first Prince of the House of *Habsburg*, who bore the Title of Archduke of *Austria*. His advantageous Marriage to *Mary of Burgundy* engaged the Emperor *Frederick* his Father to bestow a Title on him, which might distinguish him among the Princes of *Germany*, till a proper Opportunity should offer for declaring him his Successor to the Empire. This was done in the Diet held at *Frankfort*, Feb. 16. 1486. The Title of Archduke had been known in

in the Empire ever since the Year 964, when it was conferr'd on *Bruno*, Archbishop of *Cologne*, when *Otho the Great* made him Regent of the Kingdom of *Austrasia*. The same Dignity was bestow'd on *Ernestus* II. Marquis of *Austria*, by *Henry* IV. in 1058, as a Gratification for his Services to the Empire, against the Incurſion of the *Hungarians*. In the Year 1136. *Frederick* I. conferr'd the same Honour on *Henry*, Brother and Successor to *Leopold* of *Austria*. Since the Time of *Maximilian*, this Title has continued in the House of *Austria*, who settled it there for ever, by making that Province an Archduchy, and investing it with such Prerogatives, as not only equal the Electoral Dignity in several Particulars, but even exceed it by the Immunities annexed to it.

Page 353, of the same Volume, our Historian says, that *Francis* I. King of *France*, pursued his Conquests in *Italy*, without acquainting his Readers with the Origin of the Quarrel between that Prince and the Emperor *Charles* V. This Omission is supplied by the Annotator in the following Manner.

THE Emperor demanded Satisfaction for the Affront given to *Maximilian* by *Charles* VIII, King of *France*, in sending back his Daughter *Margaret* six Years after the Conclusion of his Marriage with that Princess, and taking from him *Anne* of *Britany*, with whom a Treaty of Marriage had been carried so far, that the Publick Writings were drawn, and Justice administered in the Names of the Dutchess, and the Prince of *Austria*. He likewise complain'd of *Lewis* XII, who had made him a Promise of his eldest Daughter, and afterward broke through the Engagement stipulated between him and  
*Maxi-*

*Maximilean* on this Point. His third Grievance related to the Dutchy of *Burgundy* by *Lewis XI.* her Grandson. His fourth Complaint was against the Intrigues of *Lewis XII.* who had done all in his Power to destroy the good Understanding between him and King *Ferdinand* his Grandfather, whom he had engaged to marry *Germaine* his Niece Daughter of *Gaston VII.* Count of *Foix*, with this Condition in the Contract, that if he had any Children by her, they should succeed to the Crown of *Naples*. His fifth Grievance was concerning the Dutchy of *Milan*, lately conquer'd by *Francis I.* which the Emperor maintain'd belong'd to the *Sforzas*, and to the Empire, as an Imperial Fief; because the Investiture, by Virtue of which the King of *France* claim'd it, was made null and void by a Noncompliance, with the Conditions required.

ON the other hand *Francis I.* complain'd that two Promises made in the Treaty of *Noyon* were not executed, viz. The Restitution of the Kingdom of *Navarre* to *Henry D'Albert*, and the yearly Payment of 100,000 Crowns; in Consideration of which Sum he had renounced all his Pretensions to the Kingdom of *Naples*. Another Grievance urged by that Prince, was that *Charles V.* had refused to pay him Homage for the Earldoms of *Flanders* and *Artois*, under Pretence that such a Submission did not become the Imperial Dignity.

THESE two historical Annotations may suffice to let the Publick know how valuable this new Edition must be, in which such important Articles are added. Let us now consider our Annotator as a Politician, and see what Light he gives us into the Motives, on which the Princes mentioned in the History are supposed

posed to proceed, and what Judgment is to be form'd of their Conduct.

MR. *Heiss*, Vol. I. Page 98, gives us an Account of the Rebellion of *Lotharius* and *Pepin* against their Father *Lewis the Debonnaire*, under Pretence of resenting that Prince's Conduct, who by the Advice of the Empress *Judith* his second Wife had resolved to give *Rhetia*, and the upper *Burgundy* to their Son *Charles*. On which Occasion his Annotator make this Observation.

THE true and secret Motive for a Revolt, is not what always most contributes to strengthen it. The private Interest of one, or of a number of Malecontents, is usually the first Principle considered on such Occasions. The People who feel no Oppression from their lawful Prince, would not declare against him, if not prompted to it by some general Reason, or apparent Motive, such as the Cause of Religion, the common Interest of the State, the Preservation of their Privileges, or the Honour of a whole Nation. The last of these was used by *Lotharius* and *Pepin*, to give a Sanction to their rising against *Lewis the Debonnaire*. They aspersed the Character of the Empress *Judith* their Mother in Law, and represented her in the most odious Colours, accusing her of a Criminal Conversation with *Bernbard* Mayor of the Palace, and dispersed Papers among the People, drawn up in the Form of Manifestos, in order to incense them, or, according to their way of speaking, animating them to revenge such Actions as necessarily reflected a disgrace on the whole State.

Page 132 of the same Vol. the Historian relates that *Charles III.* was crown'd at *Rome* by

**Art. 25. *the Republick of Letters.* 347**

by Pope *John VIII.* on *Christmas Day* 880. On which Fact we have this Remark.

THE Policy of *John VIII.* directed him to comply with his present Circumstances, and forget his Conduct in Regard to *Charles the Bald.* The Power of *Charles III.* was now too considerable. He had by Force of Arms quelled the Sedition of *Bozon*, and of the *Normans*, and all the States were reduced to due Obedience. Thus the Pope, being apprehensive that he might be forced to set the Imperial Crown on his Head, was before-hand with the Emperor, and endeavour'd to recommend himself to that Prince by what he would have pass for a voluntary Action.

*Vol. II. Page 184.* Mr. *Heiss* says, that on the Retreat of *Charles IV.* into *Bohemia*, some Electors who had not been present when he was chosen Emperor, made an offer of the Imperial Crown to *Edward III.* King of *England*; he thank'd them for the intended Honour, but declined accepting of it. Our Annotator undertakes to assign three Reasons for his Conduct.

*Edward's* refusing the Imperial Dignity, says he, was founded on three different Motives. First, he was content with his own Kingdom, wherre his Presence, and all the Attention of a King were required. Secondly, he thought the Troubles in *Italy* so considerable, that he could not expect to restore the Tranquility of that Country, and recover all the Empire had lost there. Thirdly, his Respect for the Church would not allow him to expose himself to the Pope's Excommunications, against which he could never be secure, without breaking the Oath which he should be obliged to take at his

Consecration, to maintain the Rights of the Empire.

IN the same Volume, p. 390. our Historian speaking of Pope *Paul III.* says, that he sent his Nuncio to visit the Christian Princes, and give them Hopes of a General Council, though his secret Intentions were to elude the Calling of one; and proposed *Mantua* for the Place of its Meeting. On which the Annotator remarks thus.

*Paul* was of Opinion that it was now Time to pretend a Desire of a Council. Well versed in the Affairs of the Church, in which he had had so great a Share during the six preceding Pontificates, he was persuaded he should never be obliged to hold it in a City which was not convenient for him, or in a manner disadvantageous to his Interest. Thus, though his precipitate Election had not allowed him Time to swear to the Capitulary, by one Article of which, the Pope is obliged to call a Council within a Year after his Promotion, he affected to appear very strenuous in urging the convening a Council, and in a general Congregation of Cardinals, affirmed, that it could be no longer deferred. He named three of the sacred College to consider of the Time, Place, and Manner of proceeding in it, with an Order to make their Report on those Articles in the first Consistory. The three Cardinals of whom he made Choice, were the most indolent and inactive of the whole College, which made it visible that his only Design was to delay the Affair. The Promotion of *Alexander Farnese*, and *Guy Ascanius Sforza*, his Grandsons, the former fourteen, and latter sixteen Years old, made it appear to all *Europe*, that his Discourses on the Reformation of the Court  
of



of Rome, which he had recommended as indispensable Preliminaries in the Council, were made to give Place to his Natural Inclination to advance his new Family.

It is now Time to proceed to such Critical Remarks, as at once shew us what Credit is due to Mr. *Heifs*, as an Historian, and what Opinion we are to entertain of his Annotator's Abilities and Exactness.

Vol. I. p. 207, 208. our Author speaking of *Henry the Third's* bad Success against the *Hungarians*, in the Year 1054, adds, *nor was he more fortunate in the following Year.* The Author of the Notes, who had consulted more Materials than the Historian, observes, that the Chronicles of *Saxony* contradict Mr. *Heifs* in this Particular, and mention several considerable Advantages gain'd by this Emperor over *Andrew King of Hungary*, who was likewise named *Aba* by the Writers of that Age. That Prince, immediately after the Conclusion of a Peace, sought an Opportunity of breaking it, by a Violation of the most sacred Rights in the Person of the Emperor's Ambassadors, and an unexpected Irruption into *Bavaria*, all which Country he ravaged. *Henry* soon revenged this Action, killed 26,000 of his Men in a pitch'd Battel, with the Loss of only 3,000. He dispossest him of great Part of his Kingdom, and obliged him to accept of such Conditions as he offer'd, which were to pay him a large Sum of Money yearly, and furnish him with a certain Number of Forces.

Page 209, of the same Volume, our Historian relates, that *Henry III.* having called a Diet, at *Gasslar* in 1056, recommended his Son *Henry*, then about five Years old, to that Assembly, which receiv'd him as King of the Ro-

NOVEMBER 1732.

Z

mans,

*mans*, and his Successor to the Empire. "Thi-  
 " says he, is the Origin of the Practice of giv-  
 " ing the Title of King of the *Romans* to the  
 " Prince, whom the States design shall succeed  
 " to the Imperial Crown." Our Annotator ex-  
 presses his Surprize, that Mr. *Heiss* should be  
 mistaken in one of the most important Points of  
 the History of the Empire: Observes that his  
 Opinion here is directly contrary to what he  
 himself advances in his 4th Part, B. IV. Chap.  
 VI, (VII.) where he attributes the Origin of this  
 Title to *Otho I.* who reigned almost a whole Age  
 before *Henry III.*

Page 291, Mr. *Heiss* says, that on the Death  
 of *Lotharius II.* " the Princes of the Empire  
 " being assembled at *Coblens* for electing an Em-  
 " peror, chose seven of their Number, three  
 " Archbishops, and four secular Princes, one  
 " Duke, one Count, and one Marquis, to whom  
 " they gave Power to collect the Votes of the  
 " Assemblies, and chuse the most worthy of those  
 " who should be proposed in them." Our An-  
 notator, who understands this of the College of  
 Electors, will not allow it so early a Date, and  
 observes that his Author contradicts himself like-  
 wise in this Particular; because, even according  
 to his own Account, the Princes of the Empire  
 in general assisted at the Election of *Frederick I.*  
 in 1152, without determining the Number of E-  
 lectors. To which he adds several other Reasons  
 why we are to consider that College as a much  
 later Institution. They who are desirous of see-  
 ing the different Opinions, on this Head, will  
 find them at large in B. IV. C. 2. And after all  
 the Annotator's Violence against Mr. *Heiss*, it  
 does not appear from this Passage, that the Hi-  
 storian designs to speak of the seven Electors,

as a constant, subsisting Body from that Time. All that can be fairly concluded from his Words, as quoted above, seems to be that for the Sake of Dispatch, the Princes, at and for that Time, committed the Election to a small Number. At least when he comes to treat of this Subject professedly, he does not insist on the College of Electors being formed at the Time here supposed.

Mr. *Heiss* takes much Pains on all Occasions to prove the Government of *Germany* Monarchical, whom the Author of the Notes as constantly opposes, and frequently accuses him of Partiality to the House of *Austria*. But admitting this Charge to be sometimes just, perhaps, on Enquiry, it may be found that the *French* Annotator is not entirely free from Prejudices against that Family.



## A R T I C L E XXVI.

MEMOIRES Historiques & Critiques sur divers points de l'Histoire de *France*, & plusieurs autres Sujets curieux. Par *François Eudes de Mezeray* en deux Tomes. *A Amsterdam* Chez *Jean Frederic Bernard*. 1732.

That is,

HISTORICAL and Critical Memoirs on several Points of the History of France and many other curious Subjects. By Francis Eudes de Mezeray. Printed at Amsterdam, for John Frederic Bernard. 1732. 8vo. 2 Vol. the first Vol. 194. p. the second 168. beside a Preface of 58.

THE Author of the Preface to this Work tells us, that the Title of the Original was, *Dictionnaire de France*, a Dictionary of France; which perhaps in our Language might be called a common Place Book of the Laws and Rights of France, and other Points tending to illustrate the History of that Kingdom. The same writer

writer tells the Publick, that on the Death of *Mr. de Mezeray*, *Mr. Colbert* order'd all his Papers to be seal'd up, and carried to the King's Library, as a valuable Treasure; and that this *Dictionary* was found among them in the Confusion, in which the Collections of learned Men are usually left; so that we are obliged to the Editor not only for the Piece itself, but for its present order, which is regular and Alphabetical. He supposes these *Memoirs* were written when that Historian was employed in the Abridgment of his large History, which he reduced to three Volumes in Quarto, and published in the Year 1668. Father *Daniel*, a *Jesuit*, hath written the History of *France* after *Mezeray*, and in order to recommend his own Performance, impeached that great Writer of Ignorance and Incapacity for such an Undertaking. It is not our Business to enter into the Merits of the Cause between the two Historians; but we must join with the Author of this Preface in saying, that the Collection before us is a sufficient Refutation of the Charge laid against the former.

THE Liberties of the *Gallican Church* have many Years been the subject of Dispute between the Court of *Rome*, and the Bishops of *France*. Some of our Readers will not be displeased to know the Foundation of those Liberties; and, as the nature of our Undertaking obliges us to present the Publick with such Variety of Matters as may suit the different Tastes; We cannot do this better in the present Case, than by giving an Extract of what *Mezeray* hath said on this Subject; which is in Reality the Substance of several Volumes, that many of our Countrymen have either not Leisure or Opportunity to peruse.

“ The Liberties of the *Gallican* Church are  
 “ taken from three Codes of the Canon Law.  
 “ The first is that of the whole Church, men-  
 “ tion’d in the XI. Action of the Council of  
 “ *Chalcedon*. The second is the *Roman* Col-  
 “ lection of Canons made by *Dionysius Exiguus*,  
 “ to which some decretal Epistles have been  
 “ since added. The third is that of *Gratian*.  
 “ Our Church enjoys two sorts of *Liberties*:  
 “ the former are contain’d in the first Code,  
 “ which ought to be received by the whole  
 “ Church with very great Veneration, as its  
 “ first Book, and common Writing, after the  
 “ Holy Scripture: the latter are to be found in  
 “ the Ordinances and Concordates of our Kings,  
 “ the Orders of the Supreme Courts, which  
 “ have been introduced by the exigency of Af-  
 “ fairs, as auxiliary to the former, to rescue the  
 “ Church from the Slavery to which it was  
 “ reduced; as St. *Lewis* speaks in *Art. 4.* of his  
 “ *Pragmatic Sanction* in 1268. But these modern  
 “ Laws are not the real Liberty of the *Gallican*  
 “ Church. The antient and canonical Liberty  
 “ is look’d on as Natural and Absolute. Thus  
 “ being press’d by the Authority of the Decre-  
 “ tals, we call those *Liberties*, which are found  
 “ in *Gratian’s* Code; which we call *Liberties*  
 “ because they are *less Slaveries*. In common  
 “ Affairs we make use of the modern Laws, as  
 “ we find them; but in Questions of great Im-  
 “ portance, or where great Danger is apprehended,  
 “ we think it necessary, in imitation of our  
 “ Ancestors, and even in Obedience to the Or-  
 “ dinances of our Kings, to have Recourse to  
 “ that true *Liberty*, which is the first Canonical  
 “ Right of the Church. This Term is not  
 “ new; it occurs twice in the third General  
 “ Council,

“ Council, where it is said to consist of the  
 “ Apostolical Rights, the Statutes of the Fa-  
 “ thers, and antient Customs of the Church.  
 “ The *Gallican* Church has maintain’d that Li-  
 “ berty, which other Churches have lost. It  
 “ was used most frequently in the Reign of  
 “ *Charles VI.* in the Councils held in 1406 and  
 “ 1408, and is continued to this Day. It  
 “ ought still to be stiled, as it really is, *the*  
 “ *antient and canonical Liberty of the Church.*  
 “ *Charles VI.* declares himself the proper Pro-  
 “ tector of this Right, in his Ordinance of  
 “ 1422. *Charles VII.* says the same, and that  
 “ he promised to be such at his Consecration.  
 “ The Ordinance for Receiving the *Pragmatic*  
 “ *Sanction* speaks the same Language, by which  
 “ *St. Lewis* requires that the Church be go-  
 “ vern’d, *according to the common Right, the Coun-*  
 “ *cils of the Church of God, and the Statutes of*  
 “ *the ancient Fathers.*

“ THE first Code was used by general Coun-  
 “ cils, as a Direction of their Judgment and  
 “ Decisions; as appears from the XI. Session of  
 “ the Council of *Chalcedon*, where the 95 and  
 “ 96 Articles are quoted at Length. It contains  
 “ the four first general Councils, and others  
 “ approved by them. This Code, *Can. VIII.*  
 “ of the Council of *Ephesus*, declares it con-  
 “ tains the Liberty of the Church, next to  
 “ the Divine and Apostolical Law, which is  
 “ in the Writings of the Apostles. This Law  
 “ is mention’d *L. omni. L. privilegio. Cod. de*  
 “ *sacros. Ecclesiis. Justinian*, in his Novel *de*  
 “ *Ecclesiast. Regulis*, says after his Predecessors,  
 “ that this Law of the IV. Councils ought to  
 “ be kept like the Holy Scriptures, and the  
 “ Canons as Imperial Laws.——This Code

“ was compos’d of the Councils of *Nice, Ancyra,*  
 “ *Neocesarea, Gangra, Antioch, Laodicea, Con-*  
 “ *stantinople, Ephesus and Chalcedon,* which are  
 “ preserved entire in *Balsamon,* and the Greek  
 “ Code, called the Canons of the Apostles.  
 “ The second Code is that of the *Gallican*  
 “ Councils, quoted by *Gregory of Tours* in the  
 “ Cause of *Prætextatus.* Our Church proceed-  
 “ ed by this Law in Affairs not decreed by the  
 “ first; as *Agobard* observes in his Defence of  
 “ it against the *Romans,* in his Treatise *Of the*  
 “ *Dispensation of Ecclesiastical Affairs.* The  
 “ Popes in the first Ages acknowledged the  
 “ Authority of these Codes, and that they  
 “ could make no Innovations in Contradiction  
 “ to them. *Zosimus* speaks of them in this  
 “ Manner to the Bishops of *Gallia Narbonensis,*  
 “ Can. *contra Statuta.* 25. q. 1. The second is  
 “ quoted by Pope *Hormisdas* under the Title of  
 “ the *Galican Canons.* Can. *Siquis Diaconus.*

“ SINCE the Introduction of worldly Gran-  
 “ deur into the Church, the Authority of these  
 “ two Codes has been weakened at *Rome.* The  
 “ *Roman* Code mentioned in the Revival of  
 “ *Gratian’s* Decree, has retrenched the chief Ar-  
 “ ticles of Liberty, contain’d in the first, and  
 “ Decretals directly contrary to them have been  
 “ inserted. This Code was compiled by Degrees  
 “ in Opposition to the former. *Dionysius Ex-*  
 “ *iguus,* made a new Translation of the Greek  
 “ Councils, in which he omitted the Canons of  
 “ the Councils of *Ephesus, Chalcedon* and *Con-*  
 “ *stantinople.* This *Roman* Code was presented  
 “ to *Charlemagne* by Pope *Adrian;* and contain’d  
 “ all rehearsed in the Canon *de Libellis.* Dist. 20.  
 “ except what is ascribed to *Sylvester,* but in  
 “ Reality belongs to *Leo IV,* and was added  
 “ with



“ with a View of bringing a pompous Grandeur  
 “ into the Church. For which Reason it was  
 “ rejected by the *French*, as we learn from  
 “ *Hincmar* Epist. 7.

“ THE *Gallican* Church complain'd of this  
 “ Alteration of the antient Canons; and the  
 “ Bishops of *France* told the Pope, who came to  
 “ excommunicate the Emperor *Lewis the De-*  
 “ *bonnaire*; that if he came to excommunicate, he  
 “ would go away excommunicated; for the *Autho-*  
 “ *rity of the Antient Canons was against him.* In  
 “ the Time of *Charles VI*, the Canons of the  
 “ Council of *Ephesus* were before our Prelates;  
 “ for in the Remonstrances inserted in the Or-  
 “ dinance of *February 28. 1406*, publickly read  
 “ in Parliament in 1408, the following Words  
 “ are borrowed from the Narrative of that  
 “ Council: *Our Fathers decreed that the Rights*  
 “ *of every Church should be maintain'd.* The  
 “ *Gallican* Church has always declared that it  
 “ acknowledged the Pope, *legaliter* and *regula-*  
 “ *riter*, which Terms were used at the Time of  
 “ the Council of *Constantinople*, as appears from  
 “ the Epistle written to Pope *Damasus*, to be  
 “ seen in *Theodoret's History Book 5. Chap. 9.*  
 “ Terms by which our Church limited the Au-  
 “ thority of the Popes in the Reign of *Charles*  
 “ *the Bald.*” Here it may be observed, that this  
 Synodical Epistle is addressed, not only to Pope  
*Damasus*, but to several other Bishops assembled  
 at *Rome*. It contains an Apology of the Fathers  
 for not joining those at *Rome*, as they had de-  
 sired: gives an Account of their having con-  
 secrated several Bishops, *Nectarius* of *Constan-*  
*tinople*, *Flavian* of *Antioch*, and *Cyril* of *Jeru-*  
*salem*, which they affirm was done *legally* and  
*canonically*, and desires the Congratulation of their  
 Collegues

Collegues at *Rome*, for the sake of maintaining Charity. But our Author goes on. "As our Church always opposed the new Laws which the Popes attempted to establish on the Ruins of the old, *Gratian* made his Collection, which they, who receive it at *Rome*, entitle *Concordantia discordantium Canonum*; and under Pretence of reconciling the discordant Canons, constantly determines to the Prejudice of the Antient ones. He holds that the Pope is superior to the Councils: and whereas *Zozimus*, writing to the *Gallican* Bishops, own'd he had no Power over the antient Canons, this Compiler affirms he has the same Authority over them as *J. C.* had over the old Law. Even *Gratian* has been curtail'd in several Places, which speak of the Liberty of the Church. His Book having since been bound up with those of the Decretals, read in the Schools, glossed and commented on, and often printed, while the other Codes were suppressed, and the Sense of them wrested, the Vulgar have been made to believe this the only true Canon Law.

"To give a disadvantageous Notion of these Liberties, some have call'd them only *Privileges*. But that Term is improper, as appears by the word *Canonical*, which is usually added. Our Kings at their Consecration, by their antient Oath swore to maintain them. *Du Tillet* tells us, that the Form of this Oath, taken by King *Robert* is preserved in the Church of *Beauvais*. It was likewise taken by *Henry IV.* Our Kings mention it in their Ordinances; and *Lewis XI.* sent it to his Parliament. The Popes *Leo* and *Hormisdas* set a great Value upon these Privileges, in *Can.*  
 "igitur

“ *igitur secundum, & Servatis.* 25. q. 2. But the  
 “ word Canonical is retrenched by those who re-  
 “ vised this Decree at *Rome*. It is true, there  
 “ are likewise what are properly called *Privileges*;  
 “ of this sort are the Grants of either Kings  
 “ and Emperors, or of Popes.

“ IF the Liberty of the Church is an univer-  
 “ sal and antient Right, it may be reduced to  
 “ certain Principal Heads. 1. That neither the  
 “ Pope, nor the whole Clergy united, can dis-  
 “ pose of any Temporality, much less of a  
 “ Crown. 2. That every Bishop, and even the  
 “ Pope is subject to the Councils. 3. That the  
 “ modern Councils must give Place to the an-  
 “ tient, which establish this Liberty; for *Eccle-*  
 “ *siastical Laws made by the Apostles are to be*  
 “ *confirm'd, and the new regulated by the old.*  
 “ 4. That the King has the Authority of *Josias*  
 “ in the Church, as *Charlemagne* speaks in the  
 “ Beginning of his Capitularies: and is the *Ex-*  
 “ *terior Bishop*, as *Constantine* the Great stiled  
 “ himself, not to preach and baptize, but to  
 “ take care that such things be perform'd.  
 “ 5. That among the political Laws of the  
 “ Church, the Apostolical is perpetual, the rest  
 “ only provisional. If it be asked whence these  
 “ Liberties are derived: It is answered: from  
 “ the Apostolical Law, from the Articles  
 “ of the first Councils of *France*, from  
 “ the Capitularies, Pragmatick Sanctions, Or-  
 “ dinances and Concordates of our Kings, from  
 “ the Arrêts of their Parliament, from unwritten  
 “ Custom, and the Stile and Practice of the  
 “ Courts of Justice”. Our Author concludes  
 this Discourse with some Examples of the Kings  
 and Bishops of *France*, calling them the *antient*  
*Rights and Laws of the Church.*

M R.

MR. de Mezeray has another Article on the Gallican Church, a long Account of the Life of S. Francis, the Institution of his Order of Friars, and the Transactions of his first Companions and Disciples. He has likewise a large Collection of the most virulent things that had been said of the *Jesuits*; and a Discourse on the Authority of Chapters; others on Tithes, Benefices, Investitures, Degradation, and several Points, which speak the Author well versed in Ecclesiastical History and the Canon and Civil Law.

WE shall conclude this Article with what our Author says under the Word *Informers*; which Character he shews has been infamous and odious in all Ages.

HAVING quoted some Texts out of the Old Testament, against *bearing false Witness*, he proceeds thus: "An ancient Doctor, who hath written on the Bible, compares Persons of this Character to Beasts who live on Blood, and are afterwards caught in the Net. *Jesus Christ* has called the Apostate Angels \* *Diaboli, i. e. Calumniators*. *Saul* ow'd his Ruin chiefly to listening to Informers and Calumniators, especially *Doeg*. The wicked Kings *Abab, Manasses, Amon* and *Zedekiah*, were beset by Persons of the same Character, and thus excited to persecute *Isaiab* and *Jeremiah*. *Abab* and *Jezabel*, were severely punish'd for acting on malicious Informations. Informers put *Aristo-*

\* It doth not appear that the Word *Diabolus* is ever used in this Sense in the *Vulgate Latin*. St. Paul, 1 *Tim.* iii. 11. speaking of *Slanders*, or *Detractors*, calls them in the Greek *ῥακοῖς*, which the Latin Translators render *detrahentes*; the *English* Version *Slanders*.

" *bulus,*

“ *bulus*, the Son of *Joannes Hircanus*, on committing an Infinity of Tyrannous Actions, and even induced him to put his own Son *Antigonus* to Death. He himself died with Grief, on reflecting on his Conduct in that Particular. The Reputation of *Alexander*, of the Race of the *Machabees* was stained by this Means; and *Onias*, the High Priest, was betray'd and circumvented by Informers, 2 *Machab.* iii. and iv. *Homan* came to an unhappy End; and *Herod* giving too much Credit to Persons of that Character, exercised those Cruelties on his own Family, which he had been guilty of in regard to others.”

“ INFORMERS among the *Grecians* were obliged to Retaliation. The *Athenians* erected Altars to *Calumny*, out of a Motive of Fear, as they did to the *Furies*. *Apelles*, being accused of Treason by *Antiphibus*, made so good a Defence, that he received the hundred Talents which the Informer expected, who was likewise made his Slave for Life. Whereupon *Apelles* drew the Picture of *Calumny*; of which *Lucian* has left us a Description in his Treatise against *believing Reports*. On the right Hand sat a Man with long Ears, like *Midas*, holding out his Hand to *Calumny*, in the Figure of a beautiful Woman, whose Eyes were inflamed with Rage, holding in her left hand a flaming Torch, while her right was employ'd in dragging a Child by the Hair, who cried to Heaven for Vengeance. She was attended by two other Women, *Ignorance* and *Suspicion*. She was preceded by an old deform'd Man, nam'd *Envy*, and follow'd by *Treachery* and *Fraud*: at a little Distance behind, appeared a Woman in the Dress of a Mourner, weeping

ing, and appearing in the utmost Confusion  
 at the approach of *Truth*. Her Name was *Repentance*.

THE Name of *Sycophant* was infamous among the *Grecians*. There were certain Spies in the Promontory of *Corycia* in *Pamphilia*, who mixing with the Merchants, betray'd them into the Hands of Highwaymen. *Cicero*, in one of his Epistles to *Atticus*, alludes to them, when he says, *I imagine that all the Coryceans observe my Words and Actions*. *Isocrates* stiles them *Birds of Prey*. *Dionysius*, the Tyrant of *Syracuse*, and *Phalaris*, were surrounded by Informers, who proved their Ruin. *King Darius*, though possess'd of many good Qualities, was too easy in this Point.

IN the Infancy of the *Roman* Commonwealth, it was held honourable to accuse; but then it was done out of Zeal for the publick Good; and the Persons, who acted thus, were Men of good Characters. When Persons of bad Morals were admitted to this Office, it was esteem'd dishonourable; and even the Prosecution of the Vicious could not be carried on with due Vigour or Success, till the Law *Pappia* encouraged it by giving the Evidence the Value of the third or fourth Part of the Estate of the Persons accused. *Cicero*, in his Oration for *Cluentius*, and in that for *Roscius Amerinus*, compares them to Dogs. *Nero* and *Domitian* discountenanced them at the Beginning of their Reigns; and the latter of those Princes banish'd them: But they were afterwards entirely led by them, as were several other Emperors. *Vespasian* ordered them to be whipp'd in the middle of the Amphitheatre. *Trajan* drove them all out of  
 Rome.

Art. 27. *the Republick of Letters.* 363

“ *Rome. Antoninus Pius* ordered that the Informer should lose his Life, if he did not prove the Crime alledged; and his Reputation, even though he did. *Marcus Aurelius* did the same; and in the *Justinian Code* we read, that *the Name of an Informer was become so odious, and offensive to the Ear, that even Informers themselves dreaded it.*”

Mr. *de Mezeray* concludes his historical Account with some later Instances of the miserable Ends of Informers; and speaks of Calumny with a just Detestation, as the fatal Cause of the Destruction of Civil Society, and the Ruin of those who are guilty of that Crime.



A R T I C L E XXVII.

THINGS *Divine and Supernatural conceived by Analogy with Things Natural and Human.* By the Author of The Procedure, Extent and Limits of Human Understanding. London: Printed for W. Innys and R. Manby, at the West-End of St. Paul's. 1733. in 8vo. p. 554.

THE learned and judicious Author of this excellent Treatise, undertakes to prove that our Conception of Divine Truths, and the Objects of Divine Revelation is form'd by  
Analogy

Analogy, Comparison, *Resemblance* or Likeness to things Natural and Worldly. He insists on this in several Parts of his Work, as an Enquiry highly necessary and useful, because it leads us into the true Method and Manner of the Knowledge we have of things of another World, and enables us to steer safely between the two dangerous Extremes of Enthusiasm and Infidelity, p. 125. 157. He has executed his Proposal in a masterly Manner, by close Reasoning, well chosen Authorities, and a clear and exact Distinction of Terms.

He begins with observing, that nothing is of greater Consequence toward stating the true Use of Reason in Religion, and giving us a right Notion of the Christian Mysteries, than carefully distinguishing between the nature of *Metaphor* and *Analogy*; which have been commonly mistaken one for the other, and treated confusedly under one and the same Consideration.

*Metaphor* in general, says our Author, is a Substitution of the *Idea* or Conception of one Thing, with the Term belonging to it, to stand for another Thing, on Account of an *Appearing* Similitude only, without any *Real* Resemblance, and true Correspondency between the Things compared; as when the Psalmist describes the *Verdure* and *Fruitfulness* of Vallies by *Laughing* and *Singing*. *Analogy* in general is the substituting the *Idea* or Conception of one Thing to stand for and represent another on Account of a *true* Resemblance, and correspondent Reality in the very Nature of the Things compared.

AFTER shewing in what they both agree, and in what they differ, he observes, that the Holy Scriptures are full of what he calls *Divine Analogy*. For Instance, when God is termed a *Father*



*Father* in respect of Christ, being derived from his very Nature and Essence, both the Word and Conception are transferred to him by *Analogy*, founded on the very Nature of God and Man thus: What a *Father* is to his Son begotten in the way of Nature, that *God* the Father is to Christ, who was derived from him by a supernatural Generation. He then distinguisheth between *Divine* and *Human* Analogy: and observes, that in the latter the particular Similitude on which it is founded, either is or may be *known* in some Degree: but in the former, this Correspondence is not only actually *unknown*, but *inconceivable* to us as the Divine Things which it serves to represent; so that in this *Divine* Analogy there is always *One Term*, at least, expressive of something not to be known or comprehended, *as it is in its own Nature*. He instances in the Term *Mediator*, when applied to Christ; which in its *strictly proper* Acceptation signifies what is common and familiar; but the true *Kind* and *Manner* of his *Mediation* is *in itself* to us inconceivable and ineffable.

HAVING carefully distinguished between *Human* and *Divine* Analogy, he proceeds to his second Chapter, which he begins with laying it down for an undeniable Truth, that we have not the least Perception or Idea of things *Immaterial*, or Beings *purely* Spiritual, as they are in their own Nature. He then enumerates the several Ways, by which Men have endeavour'd to account for the Manner of our Knowledge or Conception of Things *Immaterial*; and undertakes to shew the Error or Insufficiency of them in order to evince the Necessity of admitting *Analogy*. Some pretend, says he, that the *Ideas* which they suppose we have of them, are deriv'd

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from their Original *Ideas* in the Divine Mind. Others imagine some Sparks of Divine Light struck out of the Mind by a strong Impression from above. Others on the contrary say, that Material Objects are perceived by *Ideas*, but that Immaterial are *Self-intelligible*. Some will have this performed by *purely Spiritual* Representations of the immaterial Beings *insensibly convey'd* into the Mind. Others hold, *that we see all Things in God*. Others again have resolv'd the Manner of our conceiving the Divine Nature and Perfections, into some secret and unaccountable *immediate Consciousness* of the Mind. The Way of accounting for this Sort of Knowledge *Metaphysically*, is that it is performed by *Ideas purely Intellectual*. Lastly, the usual Way with some is to attribute it to an *Irradiation* from the *Fountain of Light*. This the Mystical Divines carry very far, and Enthusiasts of a lower Rank much farther. But, adds our Author, all these Methods proceed on this gross Mistake, that our Manner of conceiving Things immaterial, is by some sort of *Ideas* of them, *as they are in themselves*.

HIS second Observation is, That we have no *Ideas* properly speaking, even of the *Mind* of Man, or any of its Operations, because the most abstracted, and exalted Operations of the Human Mind, are Actions of both Matter and Spirit *essentially united*. *Thinking, Willing*, and other Terms, commonly mistaken to be expressive of *simple Ideas*, are not really Words affixed to any immediate, and *purely spiritual Ideas*; but are expressive of so many *Complex Conceptions*, which we form from an immediate *internal Consciousness* of the Mind's different Manners of *acting*, first on *Ideas* of Sense, and then

then on Notions made up partly of such Ideas; as also from the Manner of both *Body* and *Mind* being *affected passively* by such Objects and Operations. This he proves particularly of the chief Operations of the Mind, and shews with great Exactness and Perspicuity, whence we derive our usual Ways of speaking of them, which are all *indirect Metaphorical Images* borrowed from Sense and Imagination, not *direct Representations*, or *Original Ideas* of any Thing transacted in the Mind itself. From all which he concludes, that we may the less wonder that we have no direct, or immediate Ideas of Things *purely Spiritual*, and that we are obliged to speak of them by Substitution and Analogy.

THERE are, says our learned Divine and Philosopher, but two Ways imaginable of God's making any Discoveries to us of himself, and the Things of another World, *viz.* either by *raising* the Mind up to them, or bringing them *down* to the Level of our Understandings. The former cannot be performed without such an entire Alteration in the whole Frame of Human Nature, as would anticipate our great Change at the last Day. The latter is done by adapting Things supernatural to our natural Capacities of Sense and Reason; and making some *Representation* of them to those Faculties of Perception and Knowledge, with which we are already endow-  
ed. Men, says our Author, are led to this Method of proceeding by the mere Light of *Reason*, which is carried on and improved by *Revelation*. Thus God in the Scripture speaks of himself in the same Language, which we use one to another, sometimes *figuratively*, under the mere Symbols of a Human Body, and Ideas of *Sense*; and sometimes by Way of *Analogy* with

the Perfections and Operations of a Human Mind. Thus the Words *Father, Son, Begotten, &c.* are used in the Gospel, and analogically applied to another World. These Terms, continues he, exhibit to the Mind no *new Idea*, or *direct* Conception of the real Nature of God, or any of his Operations; but of something in the Divine Nature, the *correspondent Reality* of which the Scripture leaves us under a Necessity of inferring by an Analogy and Parity of Reason. For Confirmation of this, he repeats what had been said, p. 365. concerning Christ and the Father.

THIS Chapter concludes with a Conjecture, that even in our most perfect State of Glory in another Life, our Conceptions of God, and his Attributes, or Perfections, will not be so *direct* and *immediate*, as to exclude all Degrees of Analogy; because even then our Understanding will be *Finite*, and consequently incapable of *comprehending* an *Infinite* Nature.

OUR Author, having thus laid down his Doctrine, proceeds in his third Chapter, to shew that our Knowledge of God and the Things of another World is *true, solid, real, and just*, and founded on the very Nature of Things, though obtain'd by *Analogy* only: and that the Terms used in speaking of them, are then as just and expressive, as when taken in their strict and literal Propriety.

To perform this, he premises that we have three ways of thinking and speaking of God, and other purely spiritual Beings, *viz.* by the Parts of a Human Body, or other Things *merely Material*: By the *Passions and Affections* of a Human Soul; by the *Operations and Perfections* of the *Mind, or Intellect*. In the first Way he observes, there can be no real *Similitude* and *Resemblance*;

*semblance*; but the Words used on this Occasion are purely *Figurative* and *Metaphorical*. Yet, says he, they are not mere *empty Sounds*; for when we speak of God, as having bodily Members, and performing bodily Actions, we intend to express something (though not *correspondent* and *similar*, yet) *true* and *real*, of which we had before obtain'd the most exact Knowledge of which we are capable by the Help of *Analogy*.

IN regard to the second Way of expressing God's Attributes, he observes, that Men have run into two Extremes. Some, as the *Socinians*, asserting *real Passions* in God, and of the *same Kind* with those in us, but more excellent in Degree: While others allow neither *any Passions* in God, nor any divine Perfections *similar* and *answerable* to them, to be a Foundation for *Truth* and *Reality* in our Discourses concerning God, where we use the Language of Human Passions. In this Point he says, that though these are literally speaking no Passions in God of the *same Kind* with those in Men, there may be *inconceivable Perfections* in him some way *answerable* to what those Passions are in us, when under a due Subjection to Reason.

OUR Author comes now to the third Way of conceiving and expressing the Divine Attributes and Nature, *viz.* by the *Operations* and *Perfections* of our *Intellect* and *Will*; which being more refined, are the most lively Representations we have of the Divinity; such as *Knowledge*, *Wisdom*, &c. which however are but *analogically* applied to God. And that there is a sure and solid *Foundation* of this Analogy he thinks is evident from the three following Considerations.

1. THAT we were originally, and in our Kind form'd to some *Resemblance* of the Divine Nature, as appears from the Words of God, and *Moses*, on that Occasion.

2. THAT all the *Perfections* of Intelligent Beings must be greater or less as they make *nearer* or *more distant* Approaches in their *Kind*, to a Resemblance of the Source of all Perfection. That there can be *no Perfection* in the Creature, but what is *derived* from thence, and is originally of a *more transcendent Kind* in him; so that if they are good and perfect in *their Kind*, it must be because they have all the *Resemblance* of the Creator, of which their respective Natures are capable. Hence it is, says our Author, that our whole Manner of thinking and speaking of God is from what we find in ourselves.

3. THAT if there was not a sure Foundation for this Analogy in the very *Nature* of Things, we should be under a general Delusion in all our Sentiments of *Natural* as well as *Reveal'd* Religion. For since the Attributes of God differ from ours *in Kind*; all the Knowledge we have of them, and the things of another World, even by the mere *Light of Reason*, must be founded on Analogy. For farther Proof of this our Author desires any Person, under the strongest Prejudices against this Doctrine, to single out any one of the Divine Attributes, and try whether he can form any *Direct* Idea of it, or any *Conception* or *Idea* purely *Spiritual*, and entirely independent of Ideas of *Sensation*, and the

the conscious *Operations* of his own Mind, as Parts of the Ingredients of it.

THE fourth Chapter of this elaborate and curious Treatise, contains Authorities for *Divine Analogy*, and rectifies some mistaken Notions of it. The Tendency of these Authorities is to shew that it hath been the constant received Opinion of all Men, that we can have no *direct* and *immediate* Knowledge of God, or his Attributes in any Degree *as they are in themselves*; and that our only way of conceiving them is by the Intervention of those Ideas and Conceptions, we have of things Natural and Human. They are drawn from the constant Language of the Greek Fathers, particularly St. Chrysostem, St. Gregory Nyssen, St. Gregory Nazianzen, St. Cyril, &c.

OUR Author observes, that the Doctrine of *Divine Analogy* is so natural, that some of our modern *English* Writers of the best Note, have run into it in the Gross, but will not allow them to have expressed themselves justly and consistently on this Point. He then quotes several Passages out of the Angelic Doctor, *Thomas Aquinas*, whom he allows to have set this whole matter in the truest Light, and with the greatest Judgment and Exactness, and expresses his surprise, that in the Space of above 450 Years no farther Improvement should be made in this Doctrine.

COMING down to our own Times, in which *Arianism* has been openly revived, he observes that the Doctrine of *Divine Analogy* appears so formidable to those Hereticks, that they have on all Occasions attack'd it, even unprovoked: and that even the Defenders of the Orthodox Faith have taken little or no notice of it, only

used some general Expressions concerning it; and given sometimes a few Remarks on it, dubiously, if not erroneously worded.

FOR Proof of this he quotes several of the Writers of the Age: one of whom he observes has mingled *Ideas*, which are attributed to God by Metaphor only, with those Notions and Conceptions, which we attribute to him by Analogy; and even though he fully expresses the whole Matter, it is done with much Caution. Another is accused of unwarily running into the Error of the *Anomæans*, and partly of the *Soci-nians*, in resolving all the moral Attributes of God into the Rectitude of his Nature, and delivering his Opinion with much Confusion and Perplexity. A third Writer has spoken plain enough in favour of this Doctrine; but is not to escape the Censure of our exact and metaphysical Author; who impeaches him of confounding even simple Ideas of Sensation with our complex Conceptions and Notions: of employing the Terms *Reflect* and *Reflexion* most improperly; and making no better use of several other Words. A fourth asserts the Doctrine of *Analogy* in express Terms; but according to the Judgment of our Author, is not perfectly exact in his Expression.

THE fifth Writer examin'd in this Chapter, is allow'd to be a Person of an elevated Genius, capable of equalling even the Antients of his Profession, had not his too lofty and frequent Elights of Imagination, with a Deduction of Consequences relating to the Things of the invisible World independent on all Ideas and Conceptions of things Worldly and Human retarded his Course. This Author has treated moral and divine Matters in a Mathematical Method; with

*Axioms*



*Axioms, Definitions, Propositions, Corollaries, Scholiums, and Lemmas,* and mutual Reference of these to each other, in order to draw out a continued Chain of Consequences, which is here called the *fashionable Affectation of the Age*. Every moral Truth, says our judicious Author, stands secure on its own Bottom, and requires no such support; and it is sufficient to place such Truths in the utmost Degrees of *Moral Evidence*, without pretending to Demonstration by this Mathematical *Apparatus*. He taxes this Writer with soaring too high, and using Terms scarce intelligible; but imagines at the same Time that he discovers his meaning, and finds more in him in favour of *Analogy*, than he has yet met with among our *English* writers. However, in the Sequel of his Observations he undertakes to shew that he overturns the Doctrine before established: charges him with some monstrous Absurdities; and even affirms that his Hypothesis, though far from the Design of the worthy Author, gives a favourable Aspect to Atheism. But he attributes all his Mistakes to a wrong turn of Education, and the too great Credit of *The Essay on Human Understanding* in our Universities; and calls that Piece an *unwieldy Bulk of ideal Ignorance and Error*. He likewise accuses the Author of *The Religion of Nature delineated*, of having involved and perplexed the most common and obvious Principles of practical Religion, under colour of deep Science, and profound demonstrative Knowledge; of which he produces some Instances.

OUR Author, resolved to lose no Advantages in favour of the Doctrine proposed, proceeds to consider some Concessions made by its professed Adversaries, which dropped from them, being insensibly influenced by the Power of Truth;  
but

but charges them with many Inconsistencies, Contradictions, and Confusions of Terms.

IN his fifth Chapter he takes notice of, and confutes at large, a Mistake concerning *Divine Analogy* made by a learned Preacher, and then undertakes to give a true notion of a Christian Mystery; of which he speaks thus.

THE true Case of Christian Mystery is, that of one part of it we have direct, clear, distinct and determinate Conceptions: and of the other no *Idea* or Conception at all, *as it is in itself*; but only a correspondent, *analogous, representative Conception*. And in another Place, we are under a Necessity of putting these two Parts together in every Christian Mystery; One the well known *Analogous Object* of *this* Life, under the plain, obvious and direct Conception of which God reveals any thing of *another*: The other a divine and *supernatural Object*, *correspondent* indeed to the first, but entirely *imperceptible* and inconceivable to us, *as it is in itself*, and therefore in this respect altogether above Reason. Having considered some other Definitions of a Mystery, he explains his own in this manner.

IN this Proposition: *The Logos is the only begotten Son of God*. The two Parts of this Mystery, are first the *Divine, supernatural Derivation* or *Generation* of the Word from the Divine Father, *as it is in itself*. Of this we have not the least partial, obscure, imperfect or indeterminate Perception or Idea. The other Part of this Mystery is an *Analogous Representation* of this Divine Derivation under that of an only begotten Son; whereof the Conception is merely natural, and express'd in Terms of common Speech. These two Parts constitute this Mystery, and are necessarily apprehended by the same

same Ideas and Conceptions. No Man, says our Author, can argue that natural Generation is an unapt or improper Representation of that Divine Derivation, unless he had some direct Idea or Conception of the real Nature and Manner of the latter; God himself is the only Judge of that; and we are good Judges of the *main Point* of Analogy, designed and intended in the Revelation, *viz.* That we should believe and conceive Christ to be as really and truly the Son of God in a *correspondent* and divine Sense of the Word, as one Man is *literally* the Son of another.

To make the true Notion of a Christian Mystery still more plain, our Author observes, that it is a Doctrine of Scripture that *Christ ever liveth to make Intercession for us.* The *correspondent Conception*, says he, under which this heavenly Intercession is revealed, is that of a human Person interceding with an earthly Monarch, justly offended, so as to reconcile him to a Subject guilty of a capital Crime. This part of the Mystery, or the *Analogous Representation*, falls under the severest trial and disquisition of Reason. We ought to know the true Meaning of the Words: that the Doctrine is contained in Scripture: that it implies no Contradiction in itself, nor any manifest Inconsistency with other Truths, natural or revealed. We should have clear and convincing Proofs by Prophecies and Miracles, that this Doctrine came from God, &c. Thus far, says he, we are ready to join Issue with the Adversaries of Revelation and Mystery: But as to the other Part of the Mystery, *viz.* *The real Nature and true Manner of Christ's Intercession in Heaven*, it is at present above Reason, and wholly exempted from all our Enquiries. Herein then properly consists my *Christian Faith* in Regard

gard to this Proposition, That I give my Assent to it on the Testimony of God, though I have no Idea or Conception of this Heavenly Intercession *as it is in itself*. From whence our Author infers; that if we ought not to give our Assent to any thing, unless we have Ideas or Conceptions of its *real Nature and Properties, as it is in itself*, or at least, *of something the same in Kind*, we must not acknowledge a God, or believe any thing relating to another World. But admitting the Doctrine of *Analogy*, as explain'd in this Treatise, he finds no difficulty in the Grand Question of our Adversaries, *viz. How can a thing be reveal'd, and yet remain a Mystery?* The Answer is so obvious from the Distinction already laid down, that we shall not detain our Readers any longer in this, but proceed to the sixth Chapter, which contains a more direct and positive Proof of Divine Analogy, with Relation to purely Spiritual Beings, and the Divine Attributes in General.

HIS Arguments in this Chapter are syllogistical, and in strict Form. His first runs thus.

IF we have neither such *direct Ideas*, nor *immediate Consciousness* of Things Divine and Supernatural, as we have of Things Natural and Human; then we must necessarily conceive them by *Analogy*.

BUT we have neither such *direct Ideas*, nor *immediate Consciousness* of Things Divine and Supernatural, as we have of Things Natural and Human.

THEREFORE, &c.

THE Consequence of the Major, or first Proposition, says he, cannot be denied, till it is proved that the Mind of Man hath some third way

way of *directly* apprehending and conceiving Things, beside those mentioned. The Minor, or second Proposition, will appear undeniable on an Appeal to every Man's Senses and Consciouſness.

HIS second Syllogism is in the following Terms. If the Essence, and Faculties, and Operations of a pure Spirit cannot be of the *same Kind* with those of *Spirit* and *Body* in essential Union; then we can apprehend and conceive them no otherwise than by *Analogy* with our own.

BUT the Essence and Faculties, and Operations of a pure Spirit cannot be of the same Kind with those of Spirit and Body in essential Union. Therefore, &c.

THE Consequence of the Major, he observes is safe till it is shewn that we have some other way of conceiving or apprehending Things purely Spiritual, and of a different Kind from ourselves, than by a Consciouſness of what passes within us. The Minor he thinks as plain as a first Principle; it being certain, that a *purely simple* Being or Substance cannot be of the same Kind, either as to Essence or Attributes, with a Being compounded of *two sorts of Substances*.

HIS third Argument, which he hopes would be sufficient alone, is this:

IF the *natural inherent* Attributes of God are totally different *in Kind* from ours; then we have no way of conceiving them but by *Analogy* with our own.

BUT the natural inherent Attributes of God are totally different in Kind from ours. Therefore, &c.

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OUR Author sees no Probability of denying the Consequence of the Major; and proves the Minor thus.

IF the *Essence*, or *Substance* of God, is of a different Kind from ours; then *all his natural inherent Attributes* are different in Kind from ours.

BUT the *Essence*, or *Substance* of God is of a different Kind from ours. Therefore, &c.

THE Consequence of the Major is founded on this undoubted universal Maxim, *That all natural inherent Attributes, or Properties flow immediately and necessarily from the Substance or Essence to which they belong*: And that the *respective Substances, or Essences and their natural inherent Properties or Attributes mutually infer, and necessarily suppose each other*.

AFTER having reason'd in this clear, and conclusive Manner, our learned Author proceeds to consider an Objection urged against the last Reason for Divine Analogy, by a Person, whom he styles one of the most *fashionable* Authors of the Age; a Character which the serious and religious Part of Mankind will not envy him.

*No Effect*, says that modish Writer, *can have any Perfection, which was not either actually, or at least of the same Kind, though in a higher Degree, in the Cause. For if it could, then that Perfection would be caused absolutely by Nothing; and consequently God could not give any Perfections to Man, which he had not in himself either actually, or of the same Kind, though in a higher Degree.*

TO this we have two Replies; *first*, that the Objection no ways affects the foregoing Argument, nor removes the gross Absurdities which follow from supposing God's inherent Attributes the

the same in Kind with those of Men. Namely, that either our human *Substance*, or *Essence*, is the same *in Kind* with his, or that God consists of *two Kinds of Essences*.

THE *second* Answer is, that the Assertion is true, only of *finite* and *created* Causes: Because a creating Cause can do what is here denied, or else Matter and its Properties were not created.

THE same Author is accused in another Place of begging the Question, and taking that for granted, which ought to be proved.

IN his seventh Chapter, our indefatigable Champion for *Divine Analogy*, undertakes to give a positive Proof of it from the Moral Attributes of God, and rightly distinguish the Divine Attributes. His Arguments are usher'd in by a Distinction to be made, in all Moral Virtues in Man, between the *inward Frame, Temper, or Disposition* of the Soul of Man to Virtue, and the *external Exertions and Operations*, proceeding from that Disposition. He applies this Distinction to the Divine Nature; and then forms the following Argument.

IF the real, *intrinsic Dispositions* and *Determinations* of the Divine Nature and Will to all Acts of Goodness are *essentially* different from the correspondent Dispositions and Determinations in the Soul of Man to Acts of Goodness; then the *Moral Attributes* of God are different *in Kind* from the correspondent *Moral Attributes* in the Soul of Man.

BUT the real, *intrinsic Dispositions* and *Determinations* of the Divine Nature and Will to all Acts of Goodness are *essentially* different from the correspondent Dispositions and Determinations in the Soul of Man to Acts of Goodness. Therefore, &c.

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OUR Author leaves the Major to stand on its own Evidence, and pronounces the Minor as evident, as that the Divine and Human Nature differ *essentially*. He produces the following Argument in relation to the other Member of the Distinction laid down.

IF the *external Exertions and Operations* of the intrinsic Faculties and Dispositions for Acts of Goodness in the Divine Nature, differ *in Kind* from the *external Exertions and Operations* of the inward Faculties and Dispositions for Acts of Goodness in the Soul of Man; then the *Moral Attributes* of God differ *in Kind* from the correspondent Virtues and Graces in us.

BUT the external Exertions and Operations of the intrinsic Faculties and Dispositions for Acts of Goodness in the Divine Nature, differ *in Kind* from the external Exertions and Operations of the inward Faculties and Dispositions for Acts of Goodness in the Soul of Man. Therefore, &c.

THE Consequence of the first Proposition in this Syllogism is likewise left to stand on its own Evidence. The second is to be proved by an Induction of Particulars; which is perform'd in a very clear, intelligible and satisfactory Manner. He ranges the divine Attributes under several Heads, to avoid Confusion; and makes two judicious and curious Observations: One concerning our *Knowledge* of God's *Moral Attributes*; the other concerning our *Imitation* of them.

IN regard to the former, he maintains it evident, that they who renounce and explode *Divine Analogy*, take away all Knowledge of the Moral Attributes of God. For, as we have no *direct* Idea, or *immediate* intellectual Perception, either of those intrinsic Perfections in the very  
nature,



Nature and Essence of God ; or of the external Exertions or Operations proceeding from them, or of any thing the same *in Kind* with either, we can have no solid Knowledge of them, but by *Analogy*.

IN Relation to the latter he observes, that they, who assert the Moral Attributes of God are of the same Kind with what they are in us, and on this gross Mistake reject our *Analogous* Conceptions of them, destroy all *Imitation* of the Divine Perfections. His Reasons for saying this are, First, Nothing is more evident than that we cannot imitate the *Real*, essential moral Perfections of the divine Nature; which are as inimitable with respect to their real Nature and Manner, as they are in themselves incomprehensible to us.

Secondly, They who maintain that our Virtues and Graces are of the same Kind with the moral Attributes of the Divinity, entirely cut off all Possibility of our imitating even the *External Operations* and Manifestations of those Attributes in the divine Nature. Because it is impossible for the inward Powers, and virtuous Dispositions of our Souls to exert themselves in any external Operation or Performance of the same *Kind* with the external Operations proceeding from the correspondent divine Perfections in the visible Creation, or in the Course of God's providential Government and Dispensations toward Mankind.

THIS Chapter concludes with some Remarks on *Divine Metaphor*, particularly that used in Scripture to express *figuratively* some of the *Attributes* and *Operations* of God, with a View of shewing the great Mischief done by confounding it with Analogy, which is always presupposed;

fed; and laying open the fundamental Fallacy of the whole *Socinian Hypothesis*, which converts every thing into Metaphor.

THIS Treatise was finished and sent to the Press before the Author had seen the Objection, made against *Divine Analogy* by one, who stiles himself the *Minute Philosopher*. He finds him no formidable Adversary, and meets with nothing but such a Strain of pure common-Place, as amounts to no more than a specious declaiming against the received and genuine Notion of Analogy, and crying up an absurd and imaginary one of his own in Opposition to it. As there is nothing of real Weight relating to this Subject to be found in that Piece, our Author chuses to defer all close and regular Answers, till he comes to the Consideration of such material Objections against *Divine Analogy*, as deserve a more distinct and particular Notice. He has however added a Chapter to his Book, which he calls a *Collection of loose and general Reflections on the Doctrine of Divine Analogy consider'd*. In which the aforesaid Writer is convicted of using dubious and equivocal Expressions: making gross Mistakes in the Sense of Authorities alledged against *Divine Analogy*, which when rightly translated, and consider'd in Conjunction with other Passages of the same Authors, prove directly against himself; and misrepresenting the Doctrine, in order to make it odious.



# ARTICLE XXVIII.

DR. Clarke's *Notions of Space, examined. In Vindication of the Translator of Archbishop King's Origin of Evil. Being an Answer to two late Pamphlets, intituled; the one A Defence of Dr. Clarke's Demonstration of the Being and Attributes of God, &c. the other A Second Defence, &c.* London: Printed for W. Innys and R. Manby, at the West-End of St. Paul's. 1733. in 8vo. p. 134.

THE Dispute about Space, turns on this enquiry, viz. Whether *Spate* be somewhat *Real*, or only a mere *Negation* or *Absence* of *Matter*. The late Translator of the Archbishop's Treatise, mention'd in the Title Page of this, declares for the latter Opinion in his Notes on that Piece, in Opposition to the late Dr. Glarke, who maintain'd the former; in which he is followed by the Writer of *The Defence*, &c. Our Author engages in this Controversy, not as he tells, with a Design of maintaining the Truth of all advanced by the said Translator; but only of shewing that the Author of the *Defence* has not by his Arguments proved what he under-

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took, viz. the *real* Existence of *Space*; nor sufficiently answer'd the Objections brought by the Translator.

THE Writer last mention'd had said, that we cannot frame any other Notion of *Space*, than either as the mere *Negation* or *Absence* of *Matter*; or secondly as the Extension of *Body*, considered *abstractly*, or separate from any particular *Body*; as *Whiteness*, without a *white* *Body*, &c. or thirdly as a *Subject*, or *Substratum* of that same Extension in *Abstracto*.

THE Author of the *Defence*, takes the Liberty of calling these Suppositions *absurd*; and thinks it will appear, that the first deserves that Character from a familiar Instance. Suppose, says he, two Walls to touch one another; in which Case it is manifest that there is then nothing between them. If we suppose them not to touch one another, there must be something between them; otherwise there would be no Difference between touching and not touching. Now, if we suppose this *Matter*, which was between the two Walls, that did not touch, to be taken away, there must either remain something between them, or they must touch. If then, says he, there is any thing between them after the *Matter* is taken away, that is what I call *Space*, and is not, as the Translator asserts, the mere *Negation* or *Absence* of *Matter*.

THIS our Author allows to carry the Appearance of an Argument, but believes it will appear a Sophism, and to proceed on a Supposition of the Point to be proved. In Answer to it he says, First, that though it be necessary to two Bodies *touching*, that *nothing* should be between them, yet it does not follow that to their *not touching* it is necessary that *something* should be between

between them. In the next Place it is observed, that he manifestly begs the Question, by supposing *Space* a real *Thing*, or *something* between the two Bodies when they do not touch. All that is meant by saying there is *Space* between them, is no more than that they are contiguous; but it will not follow, that from our saying there is *Space* between them, this *Space* is *something really existing* between them. For if this were true, then the Bodies could never be increased so as to touch, till this really existing thing were annihilated or removed. If then, that which was between them before, was *something really existing*, and is not between them now, he asks, What is become of it? But as his Author is not inclined to allow, that this *Space* is either annihilated or removed, he shews that the supposed Absurdity will recoil on his own System. Whereas, supposing *Space* to be only the *Absence of Matter*, this Absurdity is avoided; because when two Bodies do not touch, and there is only *Space* between them, we say there is *nothing* between them. Our Author supposes his Antagonist may ask: If there was *Space* between them before, and this *Space* be neither annihilated nor removed, will it not equally follow from your way of Reasoning that *Space* must remain between them still? He denies, that this Consequence can be drawn, but on the Supposition of *Space* being *something really existing*.

THE Author of the *Defence* says, that when he affirms *Space* to be a *Thing*, he would not be understood by *Thing* to mean a *Substance*. In reply to this Apology, our Writer doubts he will find it hard to be *understood* at all; for, if it

be a *Thing existing*, and yet not a *Substance*, it is a *Thing*, which is neither *Body* nor *Spirit*.

BUT, says our Author, the Defender urges, that if nothing remains between the Walls, and yet they do not touch, then there is only a verbal Difference between touching and not touching: To this it is answered, that *Space* is here again supposed to be *something really existing*, in the Existence of which the Difference consists; which is the very thing in Dispute.

IF then, says Dr. Clarke's Defender, there is any thing between the Walls after the Matter is taken away, that is what I call *Space*, and is not, as the Translator asserts, the mere Negation or Absence of Matter.

OUR Author observes, that this Argument, if drawn up in its full Force, will stand thus. If there is any thing between two Bodies, that do not touch, after all Matter be taken away from between them; then that thing is not a mere Negation or Absence of Matter.

BUT there is something between two Bodies, that do not touch, after all Matter is removed from between them. Therefore, &c.

THE Minor is denied, and declared the very Point in Question, as in reality it is.

THE Archbishop's Translator supposes in the second Place, that *Space* may be the Extension of *Body*, considered *abstractly* or separate from any particular Body, as *Whiteness*, without a *white Body*, &c. And here again his Antagonist impeaches him of Absurdity. Whereupon our Author produces what is advanced to prove the Charge; in which he owns he can find nothing to the Purpose of the Dispute in Hand, and therefore it would be needless to trouble our Readers with a Repetition of it.

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THE Author of the *Defence* observes, that according to the first Supposition, viz. that *Space* is a mere *Negation*, &c. the Translator says we may have a *positive Idea* of it, as well as of *Silence*, *Darkness*, and many other Privations; but that it will not therefore follow, that *Space* is something external, and really existing. He then introduces him saying, that to infer the real Existence of *Space* from its having some Properties, such as a Capacity of receiving Bodies, seems the same as to urge that *Darkness* is something because it has the Power of receiving Light, &c.

HAVING thus quoted the Translator, he replies. Whatever is endued with Properties, must actually exist: That *Space* has the Property or Capacity of receiving Matter, no person was ever so absurd as to deny. But that nothing should have such a Property or Capacity is impossible and contradictory; because it would then be something and nothing at the same Time, &c. He then denies that the three Instances mention'd by the Translator are at all parallel to the present Case; for says he, *Darkness* is not a Capacity of receiving Light, at least not in the same Sense that *Space* is, or has a Capacity of receiving Body.

OUR Author answers, that when the Translator uses the Expression of *Space* having some Properties, he does not mean that *Space* is endued with any positive Property; but only designs to confront one Absurdity with another, and shew that the Supposition of *Darkness* having really a Capacity of receiving Light, is not more ridiculous than that *Space* has a real Capacity of receiving Body or Matter.

HAVING produced some Passages out of Mr. *Locke* and Mr. *Wollaston* on this Subject, he reassumes his Argument in the following Manner. We deny that any *Property*, *Attribute*, &c. is applicable to *Space*; which is allowed to be a *Void* in which *Body* may exist; or to speak more properly, where there is *Space*, that is, no *Body* now existing, there it is possible for *Body* to exist. But, says he, that *Body* may exist, is not from any *positive Property* that *Space* has of *receiving* it, but from nothing being there to hinder it.

OUR Author then returns to the first Part of the last Quotation from the Translator's Notes, *viz.* that according to the Supposition of *Space* being the mere *Negation* or *Absence* of *Matter*, we may have a positive *Idea* of it, as well as of *Darkness*, &c. but to argue from such an *Idea* of *Space*, that *Space* is itself something external, and has a real Existence, would be as absurd as to infer the same in regard to *Darkness*, &c.

THIS he thinks a very just Observation; it being evident that we may have *positive Ideas* from what Mr. *Locke* calls *Privative Causes*.

THE learned Dr. *Cudworth* has said, that by *Space* without the infinite World is to be understood nothing but a possibility of *Body*, farther and farther without End; yet so as never to reach to Infinity. The Author of the *Defence*, in Opposition to this Passage, argues thus. A Possibility of increasing *Body* is a possibility of extending its Extremities into more distant *Parts* of *Space*, &c.

HERE the Author of the *Defence* would insinuate, that *Space* has *Parts*; which he could not but know is denied by his Adversaries through the whole Course of this Dispute; and that for  
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this plain Reason alledged by our Author. If it has *Parts*, it must be *divisible*; which says he is inconsistent with his own Notion of *simple indivisible Space*. Dr. Clarke's Second accuses Dr. Cudworth of confounding the two Ideas of *indivisibility* and *non-extension*; which are evidently distinct Ideas, as appears from the Consideration of the nature of *Space*. Our Author is not complaisant enough to allow them any Distinction; nor does it seem possible to conceive any; and calls his Appeal to the Consideration of the Nature of *Space* a downright begging one of his Questions. So likewise in the Sequel of the Defender's Argument, the *Pre-existence* of *Space* is mentioned before its *real Existence* is proved. But he affirms, that were there no Distance existing *really*, it would follow that the Sun and Moon existed both in the same individual Place.

To this it is replied, that *Distance* is the imaginary Length of *Space* consider'd between any two Beings; a Relation the Bodies bear to each other; and therefore to talk of Distance *really existing*, i. e. of *Relation really existing*, is, if possible, more absurd than to talk of *Space* *really existing*. The monstrous Consequence drawn by the Author of the Defence is likewise denied; because *pure Space*, without allowing it any thing *really existing*, is sufficient to constitute *Distance*.

BUT, says the Author of the Defence, to suppose *Space* away, amounts to this Absurdity, that it remains even after it is taken away; for the *Idea* of it necessarily rushes into our Minds, and we cannot but suppose it to exist, even after we have tried to suppose it annihilated.

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To this it is answer'd, that allowing the Idea of *Space* thus to rush into our Minds, &c. its *real* Existence will not follow; but on the contrary it may thence be inferr'd, that it is a mere *Nothing*, and therefore cannot be annihilated. That this is the true state of the Case our Author concludes will appear on a Supposition of all Matter and finite Beings being annihilated, in which Case we should say *nothing* remains but the supreme Being: there is indeed *Space*, that is, a *Void*, but this does not prove *Space* to be any thing really existing.

Our Author is aware, that it may be objected, this is not the true Reason; but that we cannot suppose it away, because it is an *essential Attribute* of the necessarily existing Being. To which he answers, first, that it remains to be proved, that *Space* is an *essential Attribute* of the necessarily existing Being, or indeed *any Attribute at all*. Secondly, that though it be impossible that the Supreme Being should cease to exist, he appeals to every Man, whether, if they could suppose that, they do not imagine the Idea of *Space* would even then rush into their Minds? From whence he concludes it is evident, that when we talk of *Space remaining* we can mean no more than that *nothing remains*.

Dr. Clarke has affirmed, that *Space* is not a *Substance*, and yet declares that it has *real Qualities*. On which the Translator asks: Is not this either to suppose *Qualities* or *Properties* *inherent* one in another? Or, with Gassendus, to imagine some *middle* thing between *Substance* and *Accident*, which is neither of them, but partakes of both? To this his *Defender* answers; that indeed the Dr. asserts *Space* to have *real Qualities*;

lities; but then he does not consider it strictly as a *Property*, but as its own *Substratum*.

IN return to this Distinction, our Author enquires, Whether the Dr. considers *Space* as it is, or as it is not? If he considers it as it is not; that is, if when he considers it as a *Substratum*, he does not mean it is *strictly* a *Substratum*, but a *Property*, then his Consideration is nothing to the Purpose; and the Supposition of *Properties inherent in Properties* is manifest. If he considers it as it is, that is, if it be *its own Substratum*, he has only avoided one Difficulty, to fall into another equally ridiculous; that is, he is driven into the Supposition of a *Substratum inherent in a Substratum*; since he all along affirms the *Deity* to be the *Substratum* of *Space*.

IN Defence of the darling Notion of some modern Philosophers, who will assert that *Space* is a *Property* of the Infinite Being, the Writer under Consideration is pleas'd to reason thus: Penetrability, Immobility, Indiscerpibility and Infinity, are strictly Properties of the Infinite Being. But then they are such Properties, as could not pertain at all to that Being, unless *Space* be a Property of him also.

OUR Author replies, that to attribute *Penetrability* to God, is evident Blasphemy, and infers, that if it is not a Property in *Space*, as it is granted not to be *truly* and *really*, it is then *truly* and *really* a Property of neither of them.

*Immobility*, if by that Term is meant *Omnipresence*, is allow'd to be strictly applicable to the Deity; but it is ask'd, why this could not be a Property of him, unless *Space* was a *Property* of of him too? The Author of the Defence says, that *Space* is the *Cause* of this, and other Properties; by which he is supposed to mean, that God could

could not be Omnipresent, unless there was *Space* for him to be Omnipresent in; which, though it were true, would not prove that *Space* is a Property of him, as our Author observes: For, tho' God could not be Omniscent, unless there were *Things* for him to know, it does not therefore follow, that these knowable *Things* are *Properties* of God. Nor can he see why God could not be indiscerpible, i. e. God, unless *Space* was a Property of him.

DR. Clarke and his Admirers make no Scruple of calling *Space* the *Expansion*, or *Extension* of the infinite Being; and affirming it to be essential to the supreme Being: Our Author takes Notice of this extravagant Language, and observes, that they already give all those Attributes to *Space*, which we give to God, except Omniscent. They call it infinite, eternal, necessarily existent; and could they add Omniscent or Intelligent, this, says he, would be the God they would worship: Justly therefore does Leibnitz call it an *Idol* of some Modern Englishmen.

HAVING thus consider'd Dr. Clarke's Notions of *Space*, and what is urged in Defence of them, our Author proceeds to examine what the Defender calls his *Demonstration*; which however does not appear such to him. The Design of it is to prove the Existence of both *Space* and *Distance*, separate from, and independent of Matter, and that they are only Properties of some Being.

THE Doctor sets out with saying, that all the Conceptions which ever could be framed of *Space*, are, that it is either absolutely Nothing, or only a Relation between one Thing and another, or that it is Body, or some Substance, or the Property of some Substance. He then endeavours to prove it none of

of the former; and therefore concludes it the last. That it is not *absolutely Nothing*, says the Doctor, is most evident. For of *Nothing* there is no *Quantity*, no *Dimensions*, no *Property*. This Axiom is the first Foundation of all Science whatsoever, alone shewing the Difference between what exists and what does not. Our Author admits the Axiom here laid down; but denies that *Space* has really either] *Quantity*, *Dimensions*, or *Properties*. He thinks he has already said enough in regard to *Space* having *Properties*; and is of Opinion, that on serious Reflection we shall find that when we apply *Quantity*, or *Dimension* to *Space*, it is only the Imagination of a mere Possibility of the *Existence* of *Body* in such a *Quantity*, or of such *Dimensions*.

THE Doctor's next Argument is design'd to prove that *Space* is not a mere *Idea*, and runs thus. That it is not a mere *Idea*, is not less clear; for no *Idea* of *Space* can possibly be framed greater than *finite*; yet Reason shews that it must be *infinite*.

To this it is answer'd, first, that *Space* has not been proved to be *Something*. Secondly, The Reason assign'd in the Doctor's Argument is denied; since there are some, whose *Reason* shews them that Infinity cannot, with any Sense, be applied to *Space*.

OUR Author, in the Words of the Translator, observes, that no more is meant by *Infinity* of *Space*, than that we have a Power of enlarging our Abstract Idea *in infinitum*, or always find in ourselves the same Ability to add to, or repeat it, &c. From which Observation, produced at full Length, it is concluded, that the *Infinity*, generally applied to *Space*, should, to speak properly, be applied to our Faculty of *Extending*. It

is then remarked, that the Author of the *Defence* allows, that though we cannot frame an Idea of *Space infinite*, we may have some *Idea of Infinity of Space*, i. e. that when we begin to add *finite Spaces* together, we know not when to have done, and find an Impossibility of stopping. This now, says our Author, is all the *Idea* we affirm can be had of the *Infinity of Space*. As to *infinite Space*, and *Space positively infinite*, or *perfect*, he is so far from affirming *that* to be a *mere Idea*, that he says, it is *no Idea at all*, and that *Reason* shews *infinite Space* cannot exist any where.

THE Doctor's next Argument is designed to prove, that *Space* is not a *Relation* between one Thing and another. Our Author had not said it was a *Relation*, and therefore is not concerned in this Argument; but undertakes to shew wherein it falls short of proving what it was brought for. The Doctor's Reason, why it is not a *Relation*, &c. arising from the Position, and Order of Things among themselves, is because *Space* is *Quantity*, which *Relation*, *Situation*, and *Order* are not. The Answer is, neither is *Space Quantity*, or at least has not been proved so.

THE Doctor's two next Arguments are to maintain that *Space* is neither *Body* nor *Substance*, in which both Parties are agreed. He then concludes, that it must be a *Property*. Beside what our Author has already said on that Point, he gives it a second Consideration, when he comes to speak to the Defender's boasted *Demonstration*; in which he finds him begging the Question, by talking of the *Parts of Space*, and presupposing the *Existence of Something*, which is to be proved; and shews that he contradicts himself; and gets out of one Difficulty, only to fall into another.

HAVING employ'd several Pages in confuting the

**Art. 28. *the Republick of Letters.* 395**

the Demonstration, he concludes thus. Should I be ask'd what my own Notions of *Space* are, I must confess they are the same with those of an eminent Writer, quoted by the Translator, *viz.* That it is an *imaginary Substratum, of an imaginary Extension.*

OUR accurate Author is of Opinion, that the Reasoning made use of by the Author of the *Defence* in many other Parts of his Book, is as liable to Objections, as what he has taken Notice of; but is not at Leisure to enter into particular Remarks. He declares, however, that he finds some Things in it so manifestly wrong, that it is almost impossible to pass them over, without seeing them, or to see them without endeavouring to give some Answers.

ONE of these is, that there could not possibly have been Men existing in a Series from all Eternity to this present Time, is a direct Contradiction. But our Author undertakes to make it appear, that the Contradiction lies on the other side of the Question. Men, says he, are *created Beings*; but *Creation* implies *Beginning*; whereas, (to use the same Words, which he himself employs against the learned Dr. *Bentley*, p. 26.) whatever was from Eternity, could have no Beginning.

THE Defender, however, goes on, and says, Since God hath existed from all Eternity, he could act from all Eternity; but Creation is an Action; therefore he could create from all Eternity.

THE Consequence of the first Proposition is granted, with this Restriction, *viz.* That he would only act consistent with his own Nature, and where no Contradiction was implied in the Action. Whereas, says our Author, there is a manifest Contradiction in *Creating from Eternity*;  
for

for it is causing those to *exist from Eternity*, who are yet supposed to *begin to exist*; whereas, whatever *existed from Eternity*, could have no voluntary Cause of *Existence*, nor could *begin to exist*; and whatever *began to exist*, is supposed *not to have existed*; and therefore could not have *existed from Eternity*.

HAVING answered another Argument, which he looks on as not conclusive, our ingenious Author adds. But to prove the very Notion of *created Beings existing from Eternity* absurd and contradictory in itself, let us consider, that whatever was created did once *not exist*, which is implied in the very Term *Creation*. The Author of the *Defence* may be pleas'd to remember, that p. 16. he expresses this by telling us that Creation is a *Mutation from non-entity to entity*. If then it could be supposed, that *created Beings* might have existed *from Eternity*, there would have been some Things *existing from Eternity*, which yet did once *not exist*; which is a Contradiction in Terms. For those Things, which are supposed to be created from Eternity, would either be coexistent with the Deity, or would begin to exist. If they were coexistent with the Deity, and yet created by him, then there would be Effects coeval with their voluntary Cause; and there would likewise be several Beings existing from Eternity, all which wou'd therefore be necessarily-existing; so that there would be several necessarily-existing Beings; and not only so, but several created, necessarily-existing Beings. Absurdity on Absurdity! If they begin to exist, then there would have been a Time, when they did not exist; and therefore a Time when the Deity existed alone, and without them; consequently there could not be



be created Beings existing in a Series from Eternity. Q. E. D.

As this seems a sufficient Reply to all the Author of the Defence has offer'd on this Head, we shall refer our Reader to the Treatise before us, for all that is said *ex Abundanti*.

THE first Defence of Dr. Clarke's *Demonstration*, &c. being thus examined, our Author comes to consider the second; in which he finds the old Arguments new vamp'd, the same *Demonstrations* in another Dress, equally true, equally convincing; that is, according to his Ironical Way of Speaking, neither *true* nor *convincing*. As he hopes he has already obviated every thing Material in it, it will not be necessary to give any other Account of this Part of his Book, than that the Author there undertakes to examine the *second Defence*, as to those Parts of it, which have any Relation to what he has said in the foregoing Papers; and that he has perform'd this in so concise a Manner, that it is almost impossible to do him Justice without transcribing the whole of the remaining Pages.

HE concludes with an Apology for presuming to appear in Defence of a Person so well qualified to defend himself; and who has already done it in his Postscript to the second Edition of his Translation. But, says he, that Postscript not falling into my Hands, till after the former Part of this Book, which contains an Answer to the *first Defence*, was sent to the Press; and finding that, though what was there said was sufficient for many Readers, there were others to whom a more full and particular Answer might seem necessary, I continued my Design of letting these Papers go abroad, after I had annex'd this Answer to the *second Defence*.

NOVEMBER 1732.

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ARTI.



## A R T I C L E XXIX.

THE *State of Physick ancient and modern, briefly consider'd; with a Plan for the Improvement of it.* By Francis Clifton, M. D. Physician to his Royal Highness the Prince of Wales, Fellow of the College of Physicians, and of the Royal Society. London: Printed by W. Bowyer, for John Nourse without Temple Bar. 1732. 8vo. p. 192. beside the Dedication to the Prince of Wales, the Preface and Contents, which take up 38. p.

THE Doctor, in his Preface, tells the Publick, that his present Treatise may serve to vindicate him from a Reflection cast on him on account of his *Tabular Observations for the Improvement of Physick*, published last Year; from which it has been insinuated, that he had slighted the Modern Physicians, through an extravagant Fondness for the *Ancients*. His grand Design in this Work is to shew that *Observation* is preferable to *Philosophy* in his Profession; but he desires his Readers to take Notice that by the Term *Philosophical* is meant no more than *Theoretical* Physicians, who are too fond of a particular Opinion, to

to consider how the Case really is in Nature. He begins his Treatise with declaring it his Opinion, that notwithstanding all the modern Discoveries in *Philosophy*, *Anatomy*, and *Medicine*, Physick was once in a better State than it is at present.

IN order to evince this, he undertakes to give an Account of the State of Physick among the *Greeks*, among the *Romans*, among the *Arabians*, to the Restoration of Learning; and from that Period to the present Times. These are the Subjects of four different Sections. The fifth contains his Plan for the Improvement of the Art. As the Author acknowledges in his Preface, that most of the historical Parts of this Book are taken from Authors well known, particularly Mr. *Le Clerc* and Dr. *Friend*, and that therefore they, who have read those Authors may save themselves the trouble of reading those Parts of his Performance, we shall give little more of that sort, than has a Connexion with his Observations, which he hopes will not be disagreeable, even to them who are best acquainted with those Writers.

THE Doctor begins with affirming, that the *Ancients* for many Ages were satisfied with a diligent Observation of Matters of Fact, without attempting to explain how they were produced; to which they added an industrious enquiry after the best Remedies, without reasoning on their effects; esteeming *accurate Observations* and good *Medicines* infinitely more useful, than all the reasoning in the World without them. On this Score he commends the *Asclepiadean* Family, as remarkable for this sort of Practice for above 700 Years. He ascribes to *Æsculapius* the *Medicina Clinica*, or Custom of visiting the Sick in

their Beds; and the *Medicina Gymnastica*, or *Exercise*.

ACCORDING to our Author, *Pythagoras*, who lived about eighty Years before *Hippocrates*, first introduced *Philosophy* into Physick, and undertook to explain the Causes of Diseases, &c. by it. He went no farther than the *Theory*; but his Disciple *Empedocles* proceeded to the Practice. After this Piece of History we have the Character of *Hippocrates*, and a very advantageous Account of his Conduct, as joining Reasoning and Experience together.

THE Doctor apprehends it may be objected, that some of the Books of *Hippocrates* amount to a Proof that he was not so free from the then prevailing Philosophy, as is pretended, how little soever he might be influenced by it in his Practice. To which he replies, that there are indeed many Philosophical Pieces among that great Writer's Works, which might be spared, without any Injury to Physick; but that such Pieces have been long suspected to be the Produce of some other Pen. Nor, adds he, is it probable that a Man so intent as *Hippocrates* was on the Improvement of Physick by Observation, in Opposition to the Philosophy then in Fashion, should find either Time or Inclination for such Amusements, as rather retarded, than promoted his Design. Having commended his manner of Study, his Attention to Nature, and his *Prognosticks*, the Doctor speaks of him as the Inventor of that Part of Physick, which is called *Dietetical*, which regards the Diet or Nourishment of the Patient; and affirms, that his other Observations would not have been of half the Service, that they now are, had he not added this excellent Part of them. For, says he, though

though for the Cure of a Disease it be necessary to know it well, that alone is not always sufficient; but to know the Disease, and what is proper for the Patient, both as to Diet and Medicine, is to know every thing to be wished. Our Author asserts, that *Hippocrates* was well acquainted with *Surgery*, and made large Improvements in the *Materia Medica*.

*Plato* is accused of doing a great Injury to Physick. He studied on the *Pythagorean* System, and undertook to explain the greatest Difficulties by it. *Aristotle* is represented as a great Improver of Anatomy.

AFTER drawing the Character of several Physicians, who stood up for the *Hippocratick* Method of Observation, our Author proceeds to give an Account of the Origin of the *Empiricks*, who he observes were never known as a Sect till about *Serapion's* Time, who lived in the Reign of the second or third *Ptolomy*. He maintain'd that Reasoning was of no use in Physick, and that we ought to adhere entirely to Experience. This, our Author observes, was going too far, and supposes that the Run of the Times made such Expressions necessary, when all Observation was neglected. He likewise censures them for thinking Anatomy useless; though perhaps, says he, it is not altogether so useful, as some have thought it.

THE Second Section contains an Account of the State of Physick among the *Romans*. The first *Grecian* Physician, who settled at *Rome* was *Arcagathus*, who went thither in 3730. He was at first received with Marks of Distinction, but when he proceeded to cutting and burning, the Aversion of the People to him and his Profession ran so high, that

he was obliged to quit the Place; and no foreign Physician lived in *Italy* from his Banishment to the coming of *Asclepiades*, at least 100 Years after. Our Author tells us, that Physick never underwent so great a Change, as in his Time; for he reduced the whole to the Knowledge of Diseases, in Opposition to Observation and Experience, and thus made the whole Affair conjectural.

THE *Empiricks*, before mentioned; held that three sorts of Experiments were necessary for discerning the Useful from the Hurtful in Physick. The first and most simple, was that which is produced by *Accident* or by Nature alone: the second by *Design*, the third by *Imitation*. On the other Hand, the Sect called *Dogmatists* did not indeed neglect *Observation*; but were of Opinion, that the Principles of our Bodies, the Structure of the Parts, the Causes of both secret and obvious Diseases, ought to be understood by every Physician. Both these Sects claim'd *Hippocrates* for their Head.

THE Difference between these two Sects, says our Author, and the Innovation made by *Asclepiades* in Opposition to both of them, gave Rise to a third, who endeavouring to find out an easier *Method* of Practice, took up the Name of *Methodists*. They reduced all Distempers to three general Classes, viz. the *Astrict*, the *Lax*, and the *Mix'd*. This Sect was form'd by *Themison*, in the Reign of *Augustus*. The System was enlarged by *Theffalus*, a Native of *Lydia*, who flourish'd in *Nero's* Time, and received its Perfection from *Soranus*, an *Ephesian*, under *Trajan* and *Adrian*, whom

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our Author calls the most dexterous Physician of them all.

HAVING given a short Account of some other Sects among the Physicians, he comes to speak of *Celsus*, who was engaged in none; he was either a *Roman* or a *Veronese*, says the Doctor, and lived in the Reigns of *Augustus* and *Tiberius*; a Man of universal Learning and great Eloquence. He tells us, it was long a Matter of Dispute, whether he was a Physician or not, and that *Pliny* did not allow him to be one. Perhaps the Author last mention'd means no more, than that *Celsus* did not practise Physick for a Livelyhood; but his eight Books *de Re Medicâ*, still extant, leave us no reason to doubt of his Skill in that Art. Our Author, however, is convinced by his judicious Observations in Physick and Surgery, that he was a *Practitioner*, and gives him the Character of a compleat Physician, and most excellent Surgeon. He founded his general Practice in the Cure of Fevers on this Maxim, *viz.* That the Matter which causes the Fever, disperses of itself, when the Patient takes nothing capable of producing a Change. On this Persuasion he very seldom admitted of *internal* Physick, being of Opinion that *Abstinence at the Beginning, drinking but little, sleeping moderately, and Nourishment well adapted*, might do the Business effectually; especially the last, which he look'd on as the best of all Remedies.

AFTER what the Author calls a Reflexion on his historical Account, which is in Reality a Recapitulation of the chief Facts mentioned in his preceding Pages, he proceeds to the Character of *Galen*, who was born *A.D.* 131, and had all the Advantages, which a liberal Education,

Education, Travelling, and good natural Parts could give. He appeared first at *Rome* at the Age of 32, where he met with Opposition from the Faculty, for pretending to know what they neither did, nor would know. A Pretension, says our Author, that always did, and will raise a Man Enemies, how well grounded soever it may happen to be.

FROM this and some other Reflections which occur in this Treatise, one would be apt to suspect that its well read Author has not been fortunate enough to please all Men; which is indeed the Case of very few, especially when they oppose inveterate Customs, and propose to make the Practice of their Profession easier, and less Expensive to their Neighbours; which he assures us in his Preface, is his main Design. *Galen* however had the good Fortune to please many of the principal Men, but was forced to leave the Place four or five Years after, the Clamour of the Physicians being so strong against him. Not long after his Return to *Asia-Minor*, his own Country, he was recalled to *Rome* by *M. Aurelius*, and *L. Verus*. Our Author gives this Account of him, and adds, that he was certainly the greatest Scholar, as well as the best Physician then living, as appears by his Works, and the great Restorer of the *Hippocratick* System, in Opposition to the *Methodists*. *Galen*, he tells us, declared for no Party; and yet swallowed them all up. Among other Particulars of this great Man's Practice, it is here observed, that he used *Bleeding* more than *Hippocrates*, and is the first Author extant, who mentions the Quantity of *Blood* to be taken away; that he bled at all Times, either by Night or by Day; but none under fourteen, and very seldom old Men. And  
w here



where both *Bleeding* and *Purging* were necessary, he always began with the former. In a word, says he, his Practice agreed in the main with that of *Hippocrates*, with this Difference, that one's was founded on *Experience* and *Observation*, the other's on *Reasoning*. So that *Hippocrates* has occasioned very little Dispute among Physicians, while *Galen* has laid a Foundation for eternal Dispute.

It is no hard Matter from this and several other Passages in Dr. *Clifton's* Book, to perceive that the Greek Physician, of whose Works he has undertaken to give a new Edition, is his prime, or to speak more properly, his only Favourite of the Faculty; for he never can see any Faults in him; which perhaps may proceed from his having none.

BUT, to go on with *Celsus*, the Doctor can by no means forgive him the Injury done to the Art, by reasoning so subtilely on several Parts of it from his *Elements*, *Cardinal Qualities*, &c.

HERE follow the Characters of some Greek Physicians, extracted from Dr. *Friend's* History; with which he concludes this Section.

THE third Section contains an Account of the State of *Physick* among the *Arabians*, to the Restoration of Learning, which he dates in 1453. The *Arabians*, says our Author, were all a rude and barbarous People, who first met with the Greek Writers at *Alexandria*, when it was taken by *Amrou*, in the Year 640; and were then such Enemies to Learning, that they destroy'd all Books that came to Hand. Hardly any escaped but what were preserved by a few private Hands, or saved by themselves for their own particular Use; among which the *physical* Manuscripts were the principal. Their Physicians, says our Author, follow'd

follow'd *Hippocrates* and *Galen* in all the *Theory* of Diseases. He then gives us a short Account of the chief among them, whom he represents as mangling and disjointing *Physick* in general, but allows they improved it in some respects. *Chymistry*, for Instance, was first introduced into *Physick* by their Means. *Botany* and the *Materia Medica*, were considerably enlarged; and *Pharmacy* was much improved. He professes but a mean Opinion of the *Schola Salernitana*, compiled soon after eleven hundred, by the College of *Salernum*, founded by *Charles the Great*, in 802; and speaks not more favourably of several great Schools of *Physick* in *Spain*.

THE fourth Section, includes the State of *Physick* from the Period last mentioned to the present Time. In which great Complaint is made of the Abuse of *Chymistry* by a Set of ignorant, enthusiastical Men, with *Paracelsus* at the Head of them, who had like to have overturned the whole Scheme. The Discovery of the Circulation of the Blood is mentioned as what let more Light into the Animal Economy in in one Day, than whole Ages were capable of before. All the Disputes about Bleeding, says our Author, and all the *Theories* of the *Ancients* were destroy'd in a manner at once by this single Discovery. He is very large in his Commendations of *Medicina Statica Sanctorii*; and finds fault with most of the Writers of Observations for trusting their Memories in almost all the Cases they have left us.

He observes that the Study of Natural Philosophy, though it cannot make a Man a Physician, will however make him a better Physician. But then, he adds, it is equally true, that

that *regular* and *judicious* Observations have done more good in *Physick*, than all the *Theories* and *Discoveries* which have ever been yet found out. This leads him to speak very advantageously of *Boerhaave*, and our Countryman *Dr. Sydenham*; who by following this Method has done more real Service than all the rest of the *English* Physicians together. A Man, he allows, may become eminent; but denies that he can ever understand *Physick*, without Observation; which, as it is the most important, so it is much the most difficult Part.

THE remaining Part of this Section contains several Remarks on Practice, in regard of Medicines, consulting Nature, &c. But we forbear to give a distinct Account of them, that we may allow some Room for the Doctor's Plan for the Improvement of *Physick*, which is the Subject of his last Section, and by which he proposes to make it more useful in our Days, than ever it was before. A Proposal of this Kind demands the Attention of all, who have any Concern for their own Health, or that of their Neighbour. This he apprehends may be effected by rejecting every thing doubtful or perplexed, and cultivating the Business of *Observation* in the best Manner of which it is capable. By this Means we shall come, if ever we can come, to the true Knowledge of Diseases, and the readiest Method of Cure. He observes, that Predictions concerning the Change and Event of *Fevers*, *Pleurisies*, &c. some Days before they happen, are very rare and imperfect at present; which yet might be made with tolerable Credit and Certainty, where proper Remarks have been made all along, as appears from what *Hippocrates*, *Galen*, and some others have done. The Doctor doth not affirm,

affirm, that the *critical Days of the Ancients*, are always such with us, but is persuaded they are oftener the same than is generally imagined. He owns indeed, that the Difference of Situation, Diet, &c. will make some Difference in Appearances; but at the same time, wishes those who are offended at these Things, had given Reason to believe they had made themselves proper Judges. As the Progress of Diseases, unless *injudiciously* interrupted, is as constant and regular, as any other *Phænomena* in Nature; it is, says our Author, of Importance to know the different Stages of them; and, even allowing the Observations of the *Ancients* to be of no Use in *England*, let us carefully avoid what they have told us, and industriously enquire how the Case stands *here*, that we may know the Days that are *critical* with us, as well as they did those that were *critical* among them. This, he adds, is to be done only by diligent Observation of the Course of Distempers, and the Effect of Medicines; which wou'd teach us what is done by *Nature*, and what by *Art*; and consequently enable us to distinguish with more Exactness, and prescribe with more Honour to ourselves, and more Advantage to the Patient.

THE Doctor then proposes that three or four Persons, properly qualified, be employ'd in the Hospitals, to set down the Cases of the Patients there from Day to Day, *candidly*, *judiciously* and *impartially*, and publish those Facts at the Year's end. This Method, he affirms, wou'd let us into the Nature of Diseases more in a few Years, than all the *Theories*, or even Books of *Observations*, hitherto published have done. But, says he, if this be too great an Undertaking, suppose that only every *uncommon* Case should be recorded

**Art. 29. *the Republick of Letters.* 409**

corded in the *College of Physicians, or Surgeons-Hall*. This would make much Improvement in *Physick and Surgery*, and effectually suppress those idle Pieces of *Quackery* that come out every Year, to the great Scandal of *Physick*, and the Shame of *Physicians*. But, he adds, nothing less than a publick Countenance of this Method can do the Business effectually. He owns, indeed, that the Concurrence of a select *Society of Physicians* might do great Matters, would they avoid being shy and jealous one of another; which he apprehends would be as difficult a Part as any.

Our Author is of Opinion, that the easiest, as well as most effectual Way of doing this, is by the Use of the following *Table*, which he has used for several Years, and finds it answer every thing intended by it. He tells us, he had first made another Column for the *Weather*; but having since got a distinct Book for those Observations, in which he every day sets down the *Course of the Wind, the Dryness and Moistness of the Air*, he has long omitted this Article, and reduced his *Table* to the Form in which it now appears, viz.

**TABULA**

## TABULA MEDICA GENERALIS.

Sexus, <i>Ætas</i> , Species, Tem- peries, Occu- patio, & Vi- ctus <i>Ægri</i> .	<i>Die Morbi.</i>	Morbi Phænomena.	<i>Die Medis.</i>	Remedia.	Eventus.

To shew the Application and Use of this *General Table*, he has subjoin'd two Cases in his own Practice, not as absolutely perfect, but only by way of Example.

OUR Author is sensible that this Method may seem too tedious, especially for Men of Business. To which he replies, that the first Column is soon fill'd. The second is the largest; but then 'tis only from Day to Day, and may be considerably reduced by *Abbreviations*, invented at Pleasure. He proposes this Method only in such Cases as a Physician has reason to believe he shall attend to the End; and adds, that if he should have half a Dozen such in a Day, he is very well assured, that where he has made his Observations regularly and judiciously, he may set them all down in an Hour or two, with a sufficient Degree of Exactness. Besides,

says

says he, by an early and diligent Application to a *Work* of this sort, it is more than probable that in time Physicians will come to know Diseases so perfectly, that it will be impossible for them to miss of their Reward.

THE Doctor acquaints the Publick, that he has now by him several Cases thus drawn up, which are vastly more exact than any which have yet appear'd; and declares, that if ever he writes on any particular Distemper, it shall be in this Manner. First, says he, I will give the *Histories* of the Case from my own Book: then the *Description* at large, with the proper *Method of Cure*; and after this the *Apotheisms* deducible from the foregoing Account, that the Reader may see at once how just or unjust the Inferences are. He owns that *Hippocrates* has been very serviceable to him in this Affair; and advises any one, who designs to make use of this Method, first to read his *Epidemics*, and in particular the first and third Books. I could be glad too, says he, that he would after that read his *Prognosticks*, his *Predictions*, his *Coaca Prænotiones*, his curious Book *de Aere, Locis & Aquis*, and that famous one, *de Diætâ in Morbis acutis*.

THE Doctor then tells us of his Design of *surprizing* the World with his curious and correct Edition of that Author: that the Execution of that great Design has for some time been suspended; but that, as soon as the present Impediment is removed, he will immediately send it to the Press. If this cannot be done, he promises to return his *Subscribers* their Money.

BUT to return to the Table; says he, There are a few Circumstances, that I could wish might always be remember'd, especially in *acute* Cases; and they are such as relate to the *Crises of Diseases*;

*Diseases*; which no Body has described so fully and elegantly as *Hippocrates*. For which Reason he inserts at Length, *Aphor.* 13. 19. 23. 27. *B. 2. Lib. de Jud.* p. 58. and other Passages from different Treatises of the same great Physician. He declares it will be a great Pleasure to him to see the present Plan take; not because it is his own, but because he is thoroughly satisfied the Honour of the Faculty, and the Safety of the Publick will be much better advanced by it, than it is possible they should be without it. But whatever be the Fate of it, he assures us he is determin'd to go on with it himself, till he finds sufficient Reason to lay it aside, or alter it.

ART I.





A R T I C L E   X X X .

*State of Learning.*

P A R I S .

**C**OURS de Sciences sur des Principes nouveaux  
Et simples, pour former le Langage, l'Esprit, Et  
le Cœur dans l'Usage ordinaire de la Vie. Par le  
P. Buffier de la Compagnie de Jesus, in Folio. Chez  
Guillaume Chevalier, &c.

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**M**R. Estor has published here, *Delineatio  
Juris Publici Ecclesiastici Protestantium,  
exhibens jura, Et beneficia Augustanæ Confessionis  
eique addictorum*, in 4to.

H A G U E .

**M**Effieurs Chrétien Vanlom, Jean Van Duren,  
& Pierre de Hondt, Booksellers of this  
City, have published the following Proposals for  
Printing by Subscription, *Histoire D'Angleterre  
de Monsieur de Rapin Thoyras continuee jusqu'à  
l'Avenement de George Premier au Thrône de la  
Grande-Bretagne. Par Monsieur D\*\*\*. Tomes  
Onzieme Et Douzieme.*

NOVEMBER 1732.

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## C O N D I T I O N S

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I. Cette Continuation de l'Histoire d'Angleterre de Monsieur de Rapin Thoyras sera imprimée en deux Volumes in Quarto, environ de même grosseur que les Volumes qui la précédent. On gardera la même uniformité par rapport au format, papier & caractères, tant pour le grand, que pour le petit papier.

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L. O. N.

L O N D O N.

**H**ortus Elthamensis seu Plantarum Rariorum  
 quas in Horto suo Elthami in Cantio coluit Vir  
 Ornatissimus & Præstantissimus Jacobus Sherard,  
 M. D. Soc. Reg. & Coll. Med. Lond. Soc. Guilielmi  
 P. M. Frater, Delinationes & Descriptiones; qua-  
 rum Historia vel planè non, vel imperfectè à rei  
 Herbariæ Scriptoribus tradita fuit. Auctore Je-  
 banne Jacobo Dillenio M. D.

II. Proposals for Printing by Subscription, a  
 Second Edition of *Acta Regia*; translated from  
 the French of Mr. Rapin de Thoyras. Which is  
 the Account by him published of the History of  
 England, by Authority of the Lords the States  
 General of the United Provinces of the *Nether-*  
*lands*, printed by their Printer, and grounded  
 upon those Records which were by the late  
 Queen's Order collected in Mr. Rymer's *Fœdera*.  
 Containing, not only a succinct Relation of the  
 Treaties and Negotiations, Battles, Revolutions,  
 and other Important Events which are treated of  
 in Mr. Rapin's *History of England*, but also an  
 Account of the several Grants from the Crown  
 to the Nobility, &c. through all the Reigns;  
 of the Summons's to Parliament and Convoca-  
 tion, of Royal Mandates to the Clergy and  
 Laity, Dispensations for Marriages, Patents for  
 Offices, and many other publick Acts relating to  
 particular Families, and our own Domestick  
 Affairs; which having never yet appeared in  
 English, this Work will be absolutely necessary  
 to accompany Mr. Rapin's *History*, now  
 printing Weekly in Folio; and the more so,  
 because an Extract will be added from the Vo-  
 lumes

416      *The Present State of*      Art. 30.  
lumes of the *Fædera*, that have been published  
since his Time.

This Work is therefore now Printing in the  
same Size with that History, and will be pub-  
lish'd Weekly, in the following Manner.

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*ter* and *A. Ward*, in *Little-Britain*; *A. Bet-*  
*tesworth* and *C. Hitch*, in *Pater-Noster-Row*;  
*J. Pemberton*, in *Fleet-Street*; *J. Osborn* and  
*T. Longman*, in *Pater-Noster-Row*; *C. Riving-*  
*ton*, in *St. Paul's-Church-Yard*; *F. Clay*, with-  
out *Temple-Bar*; *J. Batley*, in *Pater-Noster-*  
*Row*; *R. Hett*, in the *Poultry*; *T. Hatchett*,  
at the *Royal-Exchange*.



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Present State  
OF THE  
REPUBLIC  
OF  
LETTERS.

For *December*, 1732.

VOL. X.

— *Fungar vice cotis, acutum*  
*Reddere que ferrum valet, exors ipsa secandi.*  
Horat.

L O N D O N :

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## A TABLE of the ARTICLES

FOR NOVEMBER 1732.

ART. XXXI. **T**HE Military State of the Ottoman Empire, its Increase and Decay. By the Count of *Marfigli*, of the Royal Academy of Sciences of *Paris* and *Montpelier*, and of the Royal Society of *London*, Founder of the Institute of *Bologna*.

Page 422

XXXII. An Enquiry into antient and modern *Pyrrhonism*. By Monsieur *de Croufaz* of the Royal Academy of Sciences, Governor to his most Serene Highness, Prince *Frederick* of *Hesse Cassel*, and Counsellor of the Embassy to his Majesty the King of *Sweden*, and Landgrave of *Hesse Cassel*.

439

XXXIII. *Clavis Naturæ: Or, The Mystery of Philosophy* unveiled. By *John Cook*, M. D. Author of the *Anatomical and Mechanical Essay on the Animal OEconomy in one View*, &c.

460

XXXIV. The History of the Church, under the Old Testament, from the Creation of the World. By *Robert Millar*, M. A.

469

XXXV. *State*

# 420 A TABLE of the ARTICLES.

XXXV. <i>State of Learning,</i>	480
PARIS,	ibid.
STRASBOURG,	481
TOUL,	ibid.
HAMBOURG,	ibid.
AMSTERDAM,	482
LONDON,	ibid.



THE





THE  
PRESENT STATE  
OF THE  
Republick of Letters.

For DECEMBER 1732.

ARTICLE XXXI.

STATO Militare dell' Imperio Ottomano, Incremento e Decremento del Medesimo. Del Signore Conte di *Marfigli* dell' Academia Reale delle Scienze di Parigi, & de Monpelieri, & della Società Reale di Londra, e fondatore dell' Istituto di Bologna. Opera ornata di Tavole tagliate in rame. In Haga, appresso Pietro Goffe, e Giovanni Neaulme, Pietro de Hondt, Adriano Moetjens. In Amsterdamo, appresso  
DECEMBER 1732. E c Herm.

422      *The Present State of* Art. 31.  
Herm. Uytwerf, e Franc. Changuion.  
1732.

That is,

THE *Military State of the Ottoman Empire, its Increase and Decay. By the Count of Marfigli, of the Royal Academy of Sciences of Paris and Montpellier, and of the Royal Society of London, Founder of the Institute of Bologna. With Cuts. Printed at the Hague, for Peter Goffe and John Neaulme, Peter de Hondt, and Adrian Moetjens. At Amsterdam, for Herm. Uytwerf—and Francis Changuion. 1732. In Fol. Part I. p. 151. Part. II. 199.*

THE Author of this curious Work, had in his Youth entertain'd a very formidable Notion of the *Turkish* Power, which, as described by most Historians, seemed invincible. This inspir'd him with a Curiosity of taking a nearer View of that People, which was gratified when he was twenty Years old. At that Age he accompanied *Ciurani*, a *Venetian* Senator, who was sent Ambassador to the *Porte* from that Republick. He spent eleven Months at *Constantinople*, where he made it his whole Business to enquire into the State of the *Ottoman* Soldiery. Contrary to his Expectation, he found the *Turks* themselves

themselves ready enough to assist him, on a valuable Consideration. For a round Sum of Money he procured a Book entituled *Canon Namé*; in which he found Laws for governing the *Ottoman* Forces; but it did not give him the desired Satisfaction in regard to their Military Exercise.

IN the Year 1682, he enter'd into the Service of the Emperor *Leopold* against the *Turks*, and was taken Prisoner by the *Tartars* near the River *Rab* in *Hungary*, and sold to *Achmet-Bassa* of *Temiswar*. On the Death of his Master he was sold to some Soldiers of *Bosnia*, during the Siege of *Vienna*, who carried him into their own Country, and from thence into *Dalmatia*, where he recover'd his Liberty by the Assistance of the Senator before mention'd. Soon after he enter'd a second Time into the Emperor's Service, where he continued till the Peace of *Carlowitz*, in the Conclusion of which he was employ'd by that Prince.

OUR Author having had such uncommon Opportunities of acquainting himself with what makes the Subject of this Work, undertook it, with a View of letting the World see how much they have been mistaken in relation to the Force of the *Ottoman* Arms. He divides his Book into two Parts; the former is an Extract from the *Canon-Namé*, so far as relates to the different Kinds of their Forces, and the Laws by which they are govern'd. The latter contains an Account of the Arms, Camps, Marches, &c. of the *Turks*, taken from his own Observation and Experience.

THIS Book is written in *Italian*; but is now printed in *Holland*, with a *French* Translation on an opposite Column.

THE Author begins his first Part with twelve preliminary Chapters; which he judges necessary for setting some things taken from the *Canon-Namé*, in a clearer Light. The first gives an Account of the Origin of the *Ottoman Empire*; and begins with a short History of the *Tartars*, the Descendants of the Antient *Scythians*. He will not allow that brave People to be term'd *Barbarians*, for the Reasons usually alledg'd. He thinks it no Discredit to them, that, instead of living in magnificent Houses, and keeping sumptuous Tables, they choose to dwell in Tents, feed on a Milk Diet, coarse Meats, and a small Quantity of Bread. This he rather considers as a plain, natural way of living, like what was used in the first and best Ages of the World. He then observes, that they are always bent on new Conquests, and are mindful of their respective Duties both publick and private: that they apply themselves to the Study of Astronomy, and have a great number of Books full of Observations in that Science; as well as written Accounts of the most remarkable Facts of their own History. Nor, continues he, do they deserve this Appellation, because in the Course of their Wars they burn, plunder, and make Slaves; for the *Romans* did all this, and we at this Day proceed in the same Manner. So that, says our Author, they can be stiled *Barbarians* only because they are infected with *Mahometan* Superstition, and many of them guilty of Idolatry. After our Author has reduced their Character of *Barbarians* to this one Point, might it not be added, that even *Idolatry* will not privilege the Appellation? For, without any Disrespect to the true Religion, we make no Scruple

ple of allowing the ancient Pagan *Greeks* and *Romans* to have been *polite Nations*.

IN order to make his Way directly to the Origin of the *Ottoman Empire*, he gives us the Division of the *Tartars*, in regard to Government. Their Governors are called *Morzars*, or *Lords*, who are placed over as many Families as they can govern, in what relates to their Persons and Cattle. The chief Obligation of the *Morzars* is to find proper Pasture for their respective Subjects. They live in several Districts, each of which has its particular Name. One of these Districts is called *Turcheſtan*, that is, the Country of the *Turks*: Another *Turkemen*, which was ſince called *Turcomania*. The moſt learned among the *Turks* ſay that *Erdegrul* was *Morzar* of the *Turcoman Tartars*, that he was Son to *Soſliman Sciab*, Governor of *Mahan*, a City of *Choraſan*, who being driven out of his Capital City by *Singiskan*, King of the *Tartars*, fled into *Turcomania*. *Erdegrul* being reinforced by ſome *Turcoman Tartars*, marched on, taking the Advantage of the Difference between the *Soldans* of *Iconium* and *Babylon*, who had divided *Perſia*, *Armenia*, *Soria*, and *Natolia* between them, and joining *Alaidin* King of *Iconium*, by the Aſſiſtance of his Troops, he aſſumed the Character of Sovereignty. *Erdegrul* dying in the Year of Chriſt 1288, the King of *Iconium* continued the ſame Marks of Favour to his Son *Oſman*, or *Othman*, from whom the *Ottoman Empire* received its Name.

THIS, he ſays, is the Account given by the moſt learned among the *Turks*, and even in their publick written Hiſtories.

THE ſecond preliminary Chapter is deſigned to ſhew the Difference between the Ancient and

Modern *Turks*, the former of which he styles *the true Turks*; whose Number, he says, is very inconsiderable; as appears from the following Historical Account. Some of the *Turcoman Tartars*, from whom the *Turks* received their Name, settled in their own Country, between *Georgia* and *Armenia*: Others, who followed *Erdegrul*, mixed with the *Saracens*, *Persians*, and the miserable Remains of the *Greeks*. This Mixture, and several others, occasioned by their Conquests and Converts to *Mahometism*, introduced a great Change in their Morals. From all which, our Author concludes, that the modern *Turkish* Blood is not that of the first *Turcoman Tartars*; but a Mixture of *Syrians*, *Armenians*, *Greeks*, *Illyrians*, *Poles*, *Russians*, *Colchi*, *Germans*, *Russians*, *Italians*, *French*, and *Jews*; who have very much contributed to the aggrandizing of the *Ottoman* Empire, not only by peopling it, but likewise by the Introduction of Arts and Maxims of Government; it being certain that the *Porte* took its military Discipline partly from the ancient *Grecian*. and partly from the modern *Roman* Empire; so that they have nothing ancient remaining among them, but the Name of *Turk*, which they derived from the *Turcoman Tartars*.

IN order to illustrate his Work, our Author gives us in this Chapter two Maps of the *Ottoman* Empire, which represent its Frontiers both by Sea and Land, the Desarts of *Arabia*, &c. which he explains in three Pages.

IN his third Chapter he reassumes the History of the *Ottoman* Empire, and traces it to its most flourishing Condition, in the following Manner. *Osman*, or as we corruptly call him, *Ottoman*, was the first who created a *Grand Vizir*, which Office he conferred on his Brother, who quitted it,

it, and became a *Dervise*, or Monk in the *Turkish* Way. *Osman*, encouraged by the Favours which *Alaidin* had bestowed on him, and taking the Advantage of the Divisions between the *Soldans* of *Persia* and the *Saracens*, and other Eastern Princes, thought of making himself Master of *Bursia*, the Capital of *Bythia*. He fixed his first Residence there, and built a *Seraglio*, or Palace. He likewise erected several *Moschs* in that City, in one of which he is buried, as were his Successors, till the Seat of the Empire was removed to *Constantinople*.

*Orcan*, his Son, being desired by *John Paleologus* to assist him against the *Bulgarians*, established himself first in several Parts of *Choronesus*, and afterwards possess'd himself of *Phippopolis*, and *Adrianople*. He then formed a Design of subjecting the rest of *Greece* and *Illyricum*. His Successors, invited to it by the neighbouring Christian Princes, undertook the Siege of *Constantinople*, and extended their Conquests to the Extremities of *Hungary*. Their Success was interrupted by two unhappy Battels, one fought at *Rama*, on the Confines of *Bulgaria*, the other in the Plain of *Moez*.

THE *Turks* soon became powerful enough in *Europe*, to make Peace or War, as they pleased, and on what Conditions best suited their Interest. Sultan *Mahomet IV*, the twentieth *Ottoman* Emperor, made considerable Additions to his Dominions; he took *Naifel*, *Candia*, *Caminietz*, and *Zegrin*, and built some new Forts in the Island of *Boristhenes*, to prevent the Incursions of the *Cossacks*, on the Black Sea.

IN the Remainder of this Chapter, our Author tells us what was the Extent of the *Ottoman* Empire, in the Year 1680, when he was at

*Constantinople*; and in the next, what Diminutions it had suffered to the Time of his writing his Book.

IN the fifth Chapter he undertakes to give his Readers a general Idea of the Laws, Revenues, and Military Force of the said Empire. The Execution of the Laws, he says, is intrusted in the Hands of Judges of different Orders and Degrees, among whom the lowest are the *Kadi*, the next above them are the *Mullas*, and the *Kadiliskiers* superior to both; but they are all subject to the *Mufti*. These Judges are settled in several Parts of the Empire. This Body of Judges, with the *Mufti* at their Head, is called *Ulama*, whose Business it is to inspect and determine the most considerable Affairs which regard Religion and Civil Government.

THE Count says, that the publick Revenues are so wisely regulated, that the *Christian* Powers might learn very much from them for their own use.

THE Military Political Government is divided into two principal Parts, one for *Europe* and the other for *Asia*. The Provinces and Kingdoms now in the Hands of the Grand Signior, retain the same Appellations which they bore before they made part of his Dominions. The particular Governors of each are stiled *Bassas*, and some of them are *Vizirs* by their Office. These Kingdoms and Provinces are subdivided into several Districts, governed by Officers who are called *Begs*, or *Sangiacs*, under whom are a certain Number of *Ziams*, and *Timars*, all equally subordinate to the *Bassa* of the respective Provinces, the *Begs*, or the *Vizirs* of the several Kingdoms, who give publick



publick Audience once every Week, attended by the prime Officers of Judicature, and those of the Treasury and the Army.

IN the 6th Chapter we have an account of the several Languages and Religions in *Turkey*. The *Turkish* Language is the chief; in this all the Orders of the *Porte* are drawn up and dispatched. As it is a Mixture of the *Persian* and *Arabick*, it is very elegant; but its Letters are different from both. The Language last mentioned is spoken in great Perfection in *Arabia Felix*, and is much used in *Bassora*, *Soria*, the Territories of *Damascus*, on Mount *Libanus*, in *Palestine*, *Egypt*, and on the Coast of *Africa*. The *Coptick* is peculiar to the Christians in *Egypt*. The Provinces of *Armenia* have a distinct Language, and particular Characters, which are used in great Part of *Georgia*, where the *Persian* likewise is spoken. Lower down towards the *Black Sea*, the *Tartarian* Tongue is much used. *Greek* is spoken in the lesser *Asia*, *Thrace*, and other Provinces of *Greece*. The *Sclavonian* is universally used from the *Black Sea* to the Meeting of the *Drave* and the *Danube*, and from thence to that of the *Culp* and *Save*. The *Hungarian* Language is spoken from the *Drave* to the Extremities of the *Ottoman* Empire, which was bounded by the *Rab* on this side of the *Danube*. On the Mountains of *Transilvania*, we find a Mixture of several Languages, but particularly the *Hungarian* and *Saxon*, which is only a Corruption of the *German*. Among the *Carpatie* Mountains, the *Wallachian* is the only Tongue, which is a Corruption of *Latin* and *Italian*. The *Tartarian* is spoken in *Budgiac*, *Ozacovia* and *Crimea*. The *Lingua Franca*, which our Author calls a Corruption of the *Italian*, tho' it seems rather a Mixture

Mixture of that Language, *French* and *Spanish*, is used in several Sea Ports. *Spanish* is spoken by the *Jews* in that Country.

AFTER this Account of the Diversity of Languages used in the *Turkish* Dominions, our Author proceeds to the different Religions professed in it. The *Mahometan* is that of the *Sultans*, and of all who either bear any Office in the Empire, or aspire at that Honour; but they reckon no less than 48 Heresies within the Compass of *Turkey*, where they have likewise 17 different Orders of *Dervises*, the greater Part of whom live what they call a Religious Life, under a Superior, who is stiled *Sceick*. The Professors of the *Roman* Catholick Religion are not very numerous. But they have a Bishop who resides at *Constantinople*, with the Title of Patriarchal Vicar; at *Galata* and *Pera*, the *Dominicans*, *Franciscans*, *Capucins* and *Jesuits* are allowed Churches, and the free Exercise of their Religion. The *Observantins*, a Branch of the *Franciscan* Order, are allowed the Direction of all the Catholicks in the *Holy Land*, and such Strangers as make a Pilgrimage thither. The *Maronites*, who live in *Soria*, are entirely devoted to the Holy See. They are governed by a Patriarch, who takes his Title from *Antioch*, and has under him 12 Bishops and Archbishops of his own Nomination. Our Author, according to the Way of speaking used by Persons of his Profession, calls the Members of the *Greek* Church Schismatics, for pretending that the Patriarch of *Constantinople* is Head of the whole Church. They are very numerous in the *Ottoman* Empire. Several Villages between *Adrianople* and *Philippopolis* are inhabited by *Bulgarians*, whom our Author calls Hereticks. The *Armenians* are governed

verned by a Patriarch; he usually resides in that Part of *Armenia*, which is subject to the *Sophi* of *Persia*, who treats him with singular Respect. There are two sorts of Christians in *Mesopotamia* and *Chaldea*, who follow the *Syriac* Rite; the *Jacobites*, who profess the erroneous Doctrines of *Dioscorus*, and reject the Council of *Chakedon*; and the *Nestorians*, who reject that of *Ephesus*; the former have a Patriarch residing in a Monastery near *Mardin* in *Mesopotamia*; the latter have two, one of whom lives at *Mosul*, the other in the Country of the *Curdi*. The *Jews* are dispersed through all the Provinces of the Empire; they have a publick School open at *Saloniki*, and two Synagogues at *Constantinople*.

THE latter Part of this Chapter is employ'd in examining the Authority of the *Sultan* and *Bassas*. Our Author complains that all the *European* Historians have spoken of the Despotic Power of the *Sultan* in too strong Terms; and tells us that the Soldiery near the Grand Signior's Person, who are called *Capiculy*, have an Authority by the Laws of his Predecessors to imprison him, put him to Death, and place one of his Brothers, or Sons on the Throne. The *Bassas* are attended with great Pomp and exterior Marks of Dignity; but their Authority is very much restrained by the *Divan*, which they are obliged to convene at least once every Week in their own Palaces. This Council is composed of Military Officers, prime Judges, the Officers of the Treasury, and ancient Men who have formerly been in publick Employments. The *Bassa* hath a deliberative Voice; and when any Misunderstanding arises between him and the *Divan*, the Body of *Janissaries* protest against the Proceedings of that Council, and transmit  
an

an Account of their Conduct to their *Aga* at *Constantinople*.

THE seventh Chapter gives the following Account of the Temper and natural Disposition of the *Turks*. They are in general sober and temperate; they eat several times in a Day, but in small Quantities, so that their Stomachs are never overcharged, nor entirely empty, which makes them active and healthy. Their Law obliges them to pray at break of Day; after their Morning Devotions, they take a light Breakfast: at Noon they eat Fruit. About three Hours before Sunset they take a Collation, and sup about an hour and half after. They use unleaven'd Bread: Mutton is their favourite Meat; they eat but little Beef, no Veal, and but little Fish. Rice, peel'd Wheat, Peas, Lentils, Honey, Sugar and Spices are their common Food. As the Use of Wine is prohibited by their *Alcoran*, they take several Liquors to supply the want of it in Publick; but several make no Difficulty of drinking it in Private. Hunting is not much practis'd among the *Turks*; they are entirely unacquainted with Shooting, and are not fond of Riding. The Time of their Sleeping is very well regulated. After their Evening Prayer, which is call'd *Jaczi*, and is said about an Hour after Sunset, every one is allow'd to go to Rest till half an Hour before break of Day in the Summer, and till two Hours before that time in the Winter. The use of *Opium* is very common among the *Turks*, especially at *Constantinople*; it makes them pale and yellowish, and shortens their Lives; but as they eat but little, they cannot sleep without it. The *Turks* are of Opinion that Health is best preserved by such Things as promote

mote Transpiration; for which Reason they use hot Baths three or four Times a Week. As soon as they feel the least Disorder, they apply to a Surgeon, and are blooded, and make no Difficulty of having a Vein open'd in the Street. They smoke Tobacco so excessively that they go to sleep with the Pipe in their Mouth. Hypocrisy is their reigning Vice. There are four hundred and eighty five *Moschs* in *Constantinople*, seven of which being built by their Emperor, are therefore called *Imperial*. Friday is the Day of publick Devotion. The *Turks* are very hospitable to Strangers of all Religions. They are studious; their first Instruction is in the Principles of their own Religion. Those who are inclined to make a farther Progress in Literature, employ their time in writing both in Prose and Verse. Their Histories are so scrupulously exact, and the most minute Circumstances are recorded so punctually, that those Pieces become tedious by their Prolixity. They spend much of their Time in the Study of Logic, and all the other Branches of ancient Philosophy, but particularly Physic. Chimistry is in great Vogue among them. Their Medicines are made up according to the old Prescriptions of *Avicenna* and *Dioscorides*; and they have some Knowledge of Botany. They apply very much to the Study of Geography, Geometry, Astronomy, and Moral Philosophy. Our Author, sensible of the Prejudices usually entertained against the *Turks*, whom the generality of Christians suppose grossly ignorant and illiterate, tells us, that he has collected a Catalogue of eighty six Thousand Authors of that Nation, who wrote in the last Age, which he transmitted,

ted, with an Extract of some of the Books themselves to the *Vatican* Library, under the Pontificate of *Clement XI*.

WHEN Count *Marfigli* wrote this Book, Printing was not introduced among the *Turks*. He assures us that their Laws do not forbid the Use of it, but that they were not inclined to deprive the Transcribers of a Livelyhood, who when he was at *Constantinople* amounted to the Number of ninety Thousand. Since that time a Printing House has been erected in that Capital, and a Grammar of the *Turkish* Language composed by Father *Holderman*, a Jesuit Missionary, in *French*, was printed there in 1730.

OUR Author particularly commends their Manner of bearing Misfortunes. A Man, says he, who was Yesterday a *Vizir*, if deprived of his Post, and reduced to the lowest Condition to Day, looks on this Change of his Fortune with Calmness and Indifference, and attributes it to the Will of God, and his own ill Fate.

IN the eighth Chapter we have an exact and curious Account of the Gold, Silver, and Copper Coins current in the *Ottoman* Empire, and a Plate in which they are represented with their respective Inscriptions, and their Value given in the Explanation of it. The ninth treats of the Weights and Measures used at *Constantinople*. The tenth of the Trade carried on by the *Turks*, which is so well known in this Nation, that it will be unnecessary to repeat what is said on this Head. In the eleventh we have an Account of the Revenues of the *Ottoman* Empire, which our Author divides into several Classes, or distinct Offices, and gives us Tables of each; and in the  
twelfth,

twelfth the yearly Expences of that Government.

HAVING thus prepared his way to the grand Design of his present Work, in his thirteenth Chapter he speaks of the general Division of the Military Forces of the *Turks*; on which Occasion he confines himself to what he found in the *Canon Namé*. Pursuant to this Proposal he divides their whole Army first into Horse and Foot; and subdivides the latter into Land and Sea Forces.

HE then adds a Table, which at one View represents the Whole; and is follow'd by a Plate with its Explanation, representing the several Turbants and Caps, worn by the chief Officers of the Army, and the several Turbants worn by the Sultans in different Ages.

IN the fourteenth Chapter we have an Account of the Infantry in the Land Service, which is divided into the *Capiculy* and *Serratculy*; the former of which are obliged to attend the *Sultan*. The fifteenth gives us the Origin of the *Janisaries* in the following Manner. Sultan *Amurat's* Success in his Expeditions into *Macedonia*, gave Occasion to the Establishment of this Body. He extended his Conquests into *Europe*, from whence he carried a great number of Slaves of all Ages, especially Children. *Amurat*, consulting *Agis-Bictas*, a notorious Hypocrite, was advised to order those Children to kill a great number of *Christians*, to inure them to Cruelty, and form them to a *Turkish* Infantry, under the Name of *Janisaries*, that is, a *new Soldiery*, who in their daily Prayers mention *Agis-Bictas* as their Founder: *Amurat* not only approved of this Institution, but also established these Laws for supporting it. 1. That they

they should obey their Officers. 2. That they should be considered as one Body, and always reside in one Place together. 3. That they be allowed nothing superfluous, which may incline them to Luxury. 4. That certain Offences should be punished with Death. 5. That in their Prayers they should exactly comply with the Orders of *Agis-Biſtas*. 6. That no Man should be admitted into this Body, who is not descended from the *Versamés* or *Tributaries*.

THE 16th, 17th, 18th, 19th, 20th, 21st, 22d, and 23d Chapters, contain an Account of the Number, Discipline, Commanders, Appellations, Officers, Arms, Garrisons, Punishments, and stated Prayers of the Janissaries. The 24th speaks of the *Divan* of the Infantry *Capically*, the Rank of their Officers, and the Procession of that Body, when they go to the *Divan*.

IN the twenty-fifth Chapter, our illustrious Author tells us how the *Janissaries* are formed to their Posts. Thirty of them are employ'd in several Trades; some are obliged to carry Burthens, or cut down Timber; others to patrol in *Constantinople*; in short, they are all put on some laborious Exercise, in order to acquire that Strength, which is requisite for their Profession. The 26th Chapter treats of the *Turkish* Cannoneers, called in their Language *Tapeys*. The 27th of their Amourers. The 28th of those, who are employ'd to bring Water to the Army, not only to drink, but also for washing before Prayer, according to the *Turkish* Custom. The manner of performing this is represented in a large Cut.

IN the 29th Chapter, we find an exact Account of the Pay of the *Janissaries*, which they receive every Quarter in the public *Divan*.



IN the 30th our Author proceeds to that Part of the Infantry, which is called *Serraculy*, which some have confounded with the *Capiculy*. In the seven succeeding Chapters, he speaks of this Body with great Accuracy and Brevity. The Division, Subdivision, Officers, and Pay of the *Ottoman* Cavalry, are the Subjects of the 23 following Chapters; which are spoken of in so concise a manner, that it is impossible to give our Readers a just Idea of the Particulars, without transcribing the whole. The same Apology may be made for taking no other Notice of the remaining Part of the first Volume, which contains an Account of the Maritime Forces of the *Ottoman* Empire.

THUS far our Author had confined himself to the *Canon-Namé*; he begins his second Part with some Additions, or Supplements to that Book, concerning the Manner of paying the *Janissaries*; the Reduction of that Body under *Mahomet* IV. and of the other Part of the *Turkish* Infantry and Cavalry. He then proceeds to what he calls their *Military Operations*; under which Term are comprehended their Encampments and Marches, their Manner of drawing up their Forces, besieging Towns, defending their own Cities, and their Shipping. After 19 Chapters employ'd in the Description of their Arms, Mines, Horses, Standards, Colours, Musical Instruments, Carriages, Baggage and Provisions, all which were designed by the ingenious Author, and beautifully represented on Copper-Plates, he gives an exact Account of each Article proposed in this Volume, and of several Actions in which he was present, during the War between the *Turks* and *Imperialists*; by which it appears, that he kept a regular Journal of all that passed, and knew

DECEMBER 1732.

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how to make an Advantage of his Observations for the Entertainment and Information of the Publick. All these are exhibited to View, in the Manner aforesaid. He makes a Calculation of the Revenues of the *Ottoman* Empire, and the Number of its Forces in constant Pay, and leaves the Reader to judge whether the *Sultan's* Treasure is sufficient for the Maintenance of his extensive Dominions. His Account of the publick Revenues, is dated in the Year 1683, when the *Ottoman* Empire was in its most flourishing Condition, which he compares with their present Situation, in order to shew, as he proposed in his Preface, that the *Turks* are not so powerful and formidable a Nation, as is usually imagined. He concludes with telling us, that the *Turks* look upon all their Emperors since *Soliman the Great*, either as Tyrants, or indolent and effeminate Princes; for which Reason they have made the *Sultan* subject to the Military Power, which must necessarily produce such Disorders, as will end in the total Ruin of the Empire. This, he is of Opinion, may soon be effected, if the neighbouring Powers would have a strict Regard for their own real Interest, the Support of Religion, and the Security of their Subjects, and more remote Princes perform what they promised in the Presence of Almighty God, when they were raised to that Dignity. In order to give the finishing Stroke to the *Ottoman* Grandeur, they need only stifle that unhappy Jealousy which subsists among them, and unite against the common Enemy of Christianity. This Admonition has been often press'd on the Christian Powers, but it is still uncertain when it will be effectually complied with.

## ARTICLE



## ARTICLE XXXII.

EXAMEN du *Pyrrhonisme* ancien & moderne, par Monsieur de Croufaz, de l'Academie Royale des Sciences, Gouverneur de son Altesse Serenissime le Prince Frederic de Hesse Cassel, & Conseiller d'Ambassade de sa Majesté le Roi de Suede, & Landgrave de Hesse Cassel. A la Haye chez *Pieire de Hondt*. 1733.

That is,

AN *Enquiry into antient and modern Pyrrhonism.* By Monsieur de Croufaz of the Royal Academy of Sciences, Governor to his most Serene Highness, Prince Frederick of Hesse Cassel, and Counsellor of the Embassy to his Majesty the King of Sweden, and Landgrave of Hesse Cassel. At the Hague, printed for Peter de Hondt. 1733. in Fol. p. 776. beside a Preface and large Index.

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**T**HE Author of this Piece, well known to the learned World, had said something on this Subject in his *Logic*; but now undertakes to give it a larger Consideration. *Sextus Empiricus* and Mr. *Bayle* are the two Authors, whom he has principally in View through the whole. By *Pyrrhonism* he understands the Humour of doubting of every thing, and declaring that whatever Arguments are produced on one side of a Question may be confronted with others on the opposite Side equally conclusive; so that no Certainty or Evidence is to be expected from the Operations of Reason.

THIS Work is divided into three Parts; the first treats of *Pyrrhonism* in general; the second of that of the Ancients; the third of Mr. *Bayle's* Notions in this Point.

IN his first Section he gives Mr. *Bayle* the Character of a most consummate and obstinate *Pyrrhonist*, whose main Design seems to be to sap the Foundations of Religion and Morality. He promises to treat that pernicious Sect with good Manners and Tenderneſs; rightly judging, that Violence and strong Reproaches are not the most proper Means for gaining Converts. He ſays, it is certain there is leſs ſolid Religion, and more Corruption in Morality in thoſe Countries where Force is employ'd. Had our learned Writer been well acquainted with the State of Irreligion in this Iſland, he might have known one Country at leaſt, in which a full and unlimited Liberty in this particular has not proved a Remedy to *Scepticiſm*; and every thinking and ſerious Perſon is left to judge whether Religion and Morality receive more Damage from the private Sentiments of particular Perſons,

sons, or the open Publication of such absurd and extravagant Notions, as appear daily among us. He concludes this Section, with observing that the *Pyrrhonists* are Persons who talk, and seem to think like other Men, excepting in the two following Cases. First, as soon as any Question is started, they always undertake to oppose the rest of the Company, and instead of attempting to clear up the Point in dispute, multiply Difficulties, and take a singular Pleasure in holding out against the strongest Evidence, and most cogent Arguments. Secondly, There are some who are seized with the Spirit of Doubt and Contradiction on particular Occasions. When a thing suits their Conveniency, they forget their Manner of philosophising; but when it clashes with their Interest, or would give them the least Uneasiness, it is immediately pronounced doubtful, at least. They entertain no Doubt of their own Existence: they know their own Houses and Estates, can compute their own Revenues, are persuaded that the Calculation is just, &c. but the Moment you begin on any of those Truths which do not agree with their Humour, the Scene is changed, and every thing is disputed.

THE second Section assigns the Causes of *Pyrrhonism*; and shews the Origin of it among the Antients, and the Manner of its Revival among the Moderns. The third prescribes proper Remedies for this epidemical Distemper of the Heart and Mind; the chief of which are a Disposition to make our Advantage of the Advice and Knowledge of others: an Aversion to Disputes, and the Spirit of Party: to state the Question clearly and distinctly, and sacrifice every Ambition to a disinterested love of Truth.

OUR Author begins his second Part with a general Idea of the Philosophy of *Sextus Empiricus*. He makes Choice of this celebrated Writer, because we have no complete Work extant of any *Pyrrhonist* before him. This Champion of the Sect is accused of frequent and unnecessary Repetitions, shameful Sophisms and trifling Arguments. The Criticks are not agreed on the Time in which he lived; he was a Physician, and wrote several Books in that Science, which have not come down to us. His first Treatise on *Scepticism* is entituled *Hypotyposes*, and is divided into three Books; the first of which treats of the *Sceptic* Philosophy in general. In the second he attempts to prove against the *Logicians*, that there is no certain Method for the discovery of Truth. In the third, he examines *natural* Philosophy with his usual Liberty. These are distinctly and accurately examin'd in the three following Sections; where the Author is convicted of self Contradiction, Evasions, want of Sincerity, Levity and Chicany.

IN the fifth Section our Author undertakes to consider another Piece, written by the same Philosopher, against the *Mathematicians*, i. e. against those, who make Profession of teaching the Arts and Sciences, as the Word in its literal Sense, and original Extent signifies; in which he finds the Humour of contradicting and turning things into Ridicule more predominant, than in the former Book. This Section contains several curious and solid Observations in the several Sciences attack'd by *Sextus*. But as Mr. *Bayle* is an Author better known to the generality of our Readers, and very much esteem'd by some of the Learned, we shall proceed

ceed to a more distinct Account of what Mr. *Grouſar* objects against him. He apprehends that he shall incur the Censure of the Publick for opposing one, whose Credit is so well established; but professes that the common Cause of Truth and Religion animates him in his Enquiry. He is sensible of the Advantages which Mr. *Bayle* has over him. Besides his Reputation in the World, as a Philosopher and Historian, the Prejudices of Mankind in his Favour, and the Corruption of the Heart of Man, he allows him an easy Style, clearness of Diction, a great Genius, an unexhaustible Fund of Learning, prodigious Reading, refin'd Criticism, an excellent Memory, an extraordinary Skill in stating a Question, when he pleases, and when it suits with his Interest, clearing up the most obscure and perplex'd Matters, and setting his Proofs in the strongest Light. However, confiding in the Goodness of his Cause, our Author enters the Lists with this formidable Writer. He begins with his Dictionary, which he tells us in his Preface, he read in the *Geneva* Edition; and observes, that Mr. *Bayle* affects to pass for an exact Reasoner; but upon a close Examination it will appear, that he urges very weak Reasons against solid Arguments. He is pleased to make a long and formal Apology for allowing his Name to be prefix'd to his Dictionary, and labours hard to persuade the Publick, that Vanity had no share in this Concession. This our Author calls Affectation, and asks whether the Compiler of several large Volumes could expect his Name should be a Secret? In order to compose his Dictionary, he was obliged to borrow a great number of Books, and consult

sult several Persons on the different Articles which compose it; and the Publick was acquainted with his Design long before it was executed. From several Passages of his Letters, printed in the fourth Volume of his Miscellaneous Works, we have his own Acknowledgment that he had not regard enough for the Publick to endeavour to acquire the Character of a good Author: that his Dictionary was design'd chiefly for his own Amusement: that he wrote with much Precipitation, and very often unprovided with proper Materials. In the Preface to his Dictionary he imagines himself privileged to insert several obscene Stories and Expressions in that Work, because some who were in his Bookseller's Interest insinuated to him that a Mixture of Gaiety and Gallantry would promote the Sale of his Work. To which our Author replies, that it did not become a Philosopher, who profess'd so great an Indifference for the Things of this World, to fill his Book with such Filth, only to gratify the Covetousness of a Bookseller. This Observation is follow'd by a general Character of the Dictionary in Question, and the Design of its Compiler. That Work is represented as a Mixture of Reflexions, some of which are calculated for filling the Mind with Doubts, and make Men despair of discovering the Truth: others for setting Reason and Faith at Variance, and establishing an equal Probability between the most absurd and impious Systems, and that of the one holy and good God.

AFTER several other severe Reflections on Mr. *Bayle's* Character, as an Historian, and a Christian, our Author in the second Section of this Part, proceeds to an Examination of his  
Apology,



Apology, and the Explanations which were published with it; these relate to the Obscenities which occur in his Dictionary.

HAVING thus prepared the Way to his grand Design, by a proper Consideration of the aforementioned Author, and his Works, Mr. *de Crousaz* proceeds in the 3d Section of his 3d Part, to examine his *Pyrrhonism*, and speak of its ill Consequences; which are, that it renders Morality useless, represents the Sciences as prejudicial to Religion, and is destructive of civil Society. In this Section, speaking of the Influence of *Scepticism* in Religion, he maintains that it is impossible to have any Assurance of the Faith, without the Assistance of Reason; which is also necessary for the Understanding of the Holy Scripture; whereas *Pyrrhonism*, which tends to set Reason aside, leaves us in insurmountable Difficulties in both. These and the other Charges against Mr. *Bayle* are form'd from his own Works.

IT has been usual for those, who have employ'd their Pens in Defence of the Mysteries of our most holy Religion to assert that they are indeed above Reason, but not against it. Mr. *Bayle* takes the Liberty of finding Fault with this Distinction, in his Answers to the Questions of a Provincial, in the third Volume of his Miscellaneous Works. I am of Opinion, says he, that the word *Reason* is not used in the same Sense in both Parts of this Axiom, and that in the former it signifies the Reason of Man, in the latter Reason in general. For the most Orthodox own that we are not acquainted with the Conformity of our Mysteries to the Maxims of Philosophy. It seems therefore that they are not conformable to our Reason; now what appears to us not conformable to Reason, appears contrary

trary to our Reason, as what appears to us not conformable to Truth, seems contrary to it. So that, why may we not as well say that the Mysteries are *against*, as that they are *above* our weak Reason?

Mr. *de Crousaz* declares this a miserable Sophism, composed of equivocal Terms. *Reason sees not the Conformity of a certain Proposition with its Lights*; this admits of two different Senses, the one *Negative*, the other *Positive*. The former means no more than that our Ideas are not numerous, distinct, and extensive enough to give us a proper Light into this Conformity. The latter goes farther, and signifies that we perceive a Contrariety and Contradiction between the Sense of a Proposition, and the Light of our Reason. In this Case, says our Author, if the Contradiction is very manifest, and this Proposition divinely reveal'd, we are to conclude, not that it is false, but that the Sense, in which we had explain'd it, is not the true one. This Answer is illustrated by the following Example.

THE Soul of Man not only is immortal, but will likewise be reunited to its Body, and continue so to Eternity. There is no Contradiction in supposing that the Parts of Matter, which have been once united, in order to form a living Body, should be so a second Time. There is an innumerable Variety of Perfections belonging to the Bodies which compose the Universe, and which God can multiply at Pleasure. Some Beings have but a short Duration, others a longer. It implies no Contradiction to say, that what has lasted yesterday may endure to morrow; the divine Power can prolong a Duration at Pleasure. Therefore the eternal Life of the Body contains no Contradiction, when thus consider'd in General. B U T,

BUT, says our Author, if this Question be pushed farther, and I am ask'd what will exactly be the State of a human Body after the Resurrection, how will it live and act? I would answer, that I have no Idea of it, that I cannot pretend to form any Conjecture in this Matter; that I am entirely ignorant in this Point, and that consequently, I do not perceive the Conformity of this Myſtery with Ideas, which I have not. It exceeds my present Ideas, and is superior to them.

BUT, continues our Author, if instead of stopping here, it should be replied, that human Bodies, when raised from the Dead will be such as we now see them, Animal, without Animality, heavy without Weight, solid without Hardness, visible, and yet not to be seen, &c. this would be a Heap of contradictory Ideas; nor would it be improper to say such Propositions are barely *above* Reason; they are directly *contrary* to it.

IN the same Section, Mr. *Bayle* is impeached of a common Practice of producing what is said on both sides of a Question, with no other View than that of puzzling and confounding his Readers, and diverting them from all Certainty in their most important Enquiries; of which some Instances are produced from his Dictionary. Mr. *de Crousaz* then gives us a particular Character of that Writer, from the Author of his Life, and his own Letters, to support the Charge; and concludes this Section with accounting for his great Success and Reputation in the World. First, he was Master of an agreeable and uncommon Talent, *viz.* of telling a Story to Advantage. Secondly, many take more pleasure in Reading unconnected

ed Pieces than continued Histories; they can leave them and take them up again at Pleasure. Thirdly, he knew how to make Choice of such Stories as might please those whom he propos'd to gain. Fourthly, he was sensible that the Yolk of Religion sat heavy on several Persons, who would therefore be charm'd with reading what tends to ease them of that Weight, and divest it of all Certainty.

THE fourth Section begins with affirming that the *Scepticks* reason very inconclusively, and that any one, who loves Truth, may be easily convinced of this. Our Author then reduces all his Observations on this Subject to the three following Propositions. 1. That there is such a thing as *Evidence*, and that it may be found. 2. That they are inexcusable, who instead of seeking it, and being attentive to it, turn away their Eyes, and make it their whole Business to cavil at, and elude it. 3. That this Humour is the Overthrow of human Nature, which, when allow'd to follow its own Inclinations, directs us to love and respect *Evidence*. He then undertakes to shew from several Articles in Mr. Bayle's Works, that he sometimes produces Arguments, which will prove directly against *Scepticism*, and at others defends that Sect very weakly.

As this Section contains an Examination of *Logical Scepticism*, our learned Author, from several Passages of Mr. Bayle's Writings, shews that even according to him, a good use may be made of *Logick*; that Equivocations may be destroy'd, Obscurity removed, a Question clearly stated, its several Parts examin'd, a Distinction made between what is certain and what is not so, and the Force and Weakness of several Arguments discover'd by the help of this Art.

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But, says Mr. *de Croufaz*, Mr. *Bayle*, who so well understood to act like an able Logician, when he thought proper, knew likewise how to abuse the Art more than any Man. He then produces two Examples to justify this Remark ; by which he proposes to prove, that if *Logick* is capable of being abused, it furnishes us with Means of perceiving and reforming such Abuses. At the same Time, says he, we shall shew the extreme Difference between a barbarous crabbed Language, loaded with equivocal Terms, calculated for eluding the most cogent Proofs, and a plain, easy, natural way of speaking, which gives Light, and is confirm'd by Experience.

IN his 5th Section our Author considers *Scepticism*, as it regards *History*, or the Credit and Certainty of Facts. He begins with laying down some Principles for distinguishing those Cases in which it is highly reasonable to receive a Fact, and nothing but Affectation and unreasonable Obstinaey will doubt of it.

WHEN the Facts in Question, says he, are related with so much Simplicity, or with such Circumstances as lead us to conclude, that they who attest them could not be mistaken, unless they were mere Visionaries, or used not the least Precaution, and it clearly appears, that such Witnesses were neither Fools nor supinely negligent, we have nothing more to do but to enquire into their Sincerity and Probity, for Conviction of the said Facts. We are likewise to examine whether such Persons had any Interest in View but that of Truth: whether they persisted in what they advanced, though such Perseverance drew ill Treatment on them, which would have ceas'd, and been exchanged for Rewards and Promotion on their retracting or denying

nying what they had said. The *Multitude* of Witnesses strengthens their Authority, and carries us on to enquire into the *Success* of their Evidence, which will be another Proof in its Favour. But here it is necessary to know whether those, who received such Evidence for Truth, were not influenced by *Prejudice*, or the Consideration of Interest, but on the contrary being solicited by powerful Motives to reject it, could not resolve to receive it without examining the Truth of it. This enquiry must appear to have been easy, that we may conclude them not mistaken in it.

THIS Proof, as our Author judiciously and seasonably observes, is not weaken'd by the great Number of those, who did not receive or profess to believe such Evidence; because the greatest part of Mankind prefer their Temporal Interest to Truth; many will not even venture to inform themselves of a Truth, when it hath no Tendency to promote their Pleasures, or improve their Fortune. In this Article he makes Mr. *Bayle* bear Testimony against his favourite *Scepticism*. Every one sees that these Principles are laid down chiefly with a View of evincing the Truth of the sacred Writings, particularly those of the New Testament. As this has been lately the Subject of Disputes in our own Country, and several able Pens have been employ'd against the Modern *Spinozists*, it will not be necessary to detain our Readers any longer in the Consideration of this Section.

THE sixth treats of *Scepticism* in *Natural Philosophy*, which Mr. *Bayle* is accused of establishing on a Heap of Uncertainties. After several Remarks on that Author's *Scepticism* under this Head, Mr. *de Crousaz* concludes with observing

observing that there are great Numbers lazy and full of Vanity, who take a singular Pleasure in expressing a Contempt for the Sciences, and pronouncing them uncertain, rather than be at the Trouble of acquiring a perfect Knowledge of them. The arrogant and positive Part of the Learned, and especially such as form obscure, superficial, and ill supported Systems, and impose them upon the World for complete and solid, give Occasion to this Accusation. Men would never have entertained so disadvantageous an Opinion of a Science so valuable, so useful, and so worthy of Attention, and it would have been much improved, and perhaps nearer Perfection, if those, who pretended to cultivate it, had carefully observed the Method, and wise Precautions of the two famous Academies, those of *Paris* and *London*, where they take a more secure Way for finding Truth, by admitting nothing as *certain*, which is only *probable*.

In the 7th Section, *Pyrrhonism* is examined in Regard to *Morality*. Our Author begins with telling his Readers that when the *Pyrrhonists* were accused of introducing Licentiousness and Confusion by destroying all Principles and Rules, their Answer was, that Custom, and the Laws of each Country were sufficient to prevent such Disorders. But then, in order to prove that such Custom and Laws deserved Regard only as Custom and Laws, they made no Scruple of attacking those which were best established; and observes, that Mr. *Bayle* is not more modest, though somewhat more artful in this particular. He borrows the Words of the Count *de Buffi*, who has made a whimsical and ludicrous Remark on the Force of

Custom, in regard to Matrimony: "by the Power of three Words pronounced by the Priest, *Ego vos conjungo*, a Sacrament is administered, and all is well: but if certain Liberties are taken by Persons of different Sexes, without this Formality, the poor Woman is disgraced, and an enormous Crime committed, &c." This Flight of the Count, being taken seriously by Mr. Bayle, our Author undertakes to shew where the Fallacy of this Way of Reasoning lies. 1. The Moral Difference between Matrimony and Criminal Conversation, is represented as a Physical Difference, and therefore banter'd as a Chimera. 2. This Moral Difference, which has so extensive an Influence, and which is naturally attended by Honour and Disgrace, is represented as the Effect of a bare Form, and depending physically for its Efficacy on three Words. This Reply is followed by grave and solid Reasons for the Indissolubility of Marriage, and the Advantages which accrue to Society from that Contract.

THE whole Charge brought against Mr. Bayle in this Section, is founded on his giving into the Opinions of the *Pyrrhonists* and *Cynics*, who made the Distinction of Virtue and Vice depend on Custom only. Whereupon Mr. de Crousaz, among other excellent Things, against this dangerous, as well as fallacious Philosophy, says; Would you know whether *Modesty* is a Sentiment imprinted by the Author of Nature for the good of Mankind, you need only examine whether it proves useful to Society, and whether a Contempt or Extinction of this Instinct, doth not prove prejudicial to it? On one Side, what Advantage would result from the



the Contempt of what we call *Modesty*, and what have we to apprehend from the Practice of that Virtue?

HAVING shewn the Connexion of Morality with Religion, and explain'd several Texts of the New Testament in opposition to Mr. *Bayle's* sceptical Comments on them, our Author undertakes to make it appear, that there is a natural Distinction between Virtue and Vice, answers Mr. *Bayle's* Objections, drawn from the Divines, and concludes this Section with telling us what is the grand Design of Morality.

THAT Author has said, under the Article of *Eppendorf*, that he was one of those, who were of Opinion that the *Roman* Communion wanted Reformation, and that the Protestants would not perform that Work well, so that he was not agreeable to either Party. He was accused of being in the Pay of both *Papists* and *Lutherans* at the same Time. He represents himself as a Man, who was willing to be shelter'd from the Storm, then raised, and not being convinced on which side Truth and Justice were to be found, expected that Time would give him a clearer Light into the Affair in Dispute. On which Occasion he adds: Were we to judge of things only by the Principles of natural Light, *Eppendorf* chose the more reasonable side. His Design was to expect the unravelling of this Matter. He said with *Cicero*, *quem fugiam habeo, quem sequar non habeo*, and was more fond of Peace than engaging in a Religious War. But it is the inevitable Fate of those, who are inclined to a Neutrality, either in civil or religious Contests, to be more exposed to a Storm on the Shore, than in a Vessel at Sea. They lie open to the Insults of both the contending Parties,

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and procure themselves Enemies, without making Friends; whereas those, who espouse one side of the Question with Warmth, will certainly have both. Deplorable Condition of Mankind! Manifest Vanity of Philosophical Reason! It makes us consider the Tranquility of the Soul, as the End of all its Labours, and the most valuable Recompence of our most painful Enquiries: and yet Experience convinces us, that according to the World, no state is more dishonourable, than that of Friends, who will not consent to be guided by Faction; nor any less incommoded than Men, who howl like Wolves, and follow the Torrent of the most violent Passions. Among other Advantages, they have that of not being sensible of their Mistake. — *Blessed are the Peace-Makers*, says the Scripture. This is very true in regard to the other World, but in this Persons of that Character are miserable.

ONE of the chief Designs of *Morality*, is to fill the Soul with Tranquility by the Observation of its Precepts; and if it is incapable of producing this Effect, all its specious Promises must fall to the Ground. Sometimes says, Mr. Bayle owns that Mankind is very much indebted to Philosophy; at others he represents it as promising largely, performing nothing, and only leading into Doubts and Perplexity. It does not follow either from *Eppendorf's* Example, or from Mr. Bayle's Reflection, that *Morality* gives us only vain Promises of Tranquility. Those, who have warmly espoused the Interests of a Party, and defend it with Violence on all Occasions, are Strangers to that Happiness. It is possible for a Man to have fewer exterior Friends, and a greater Number of Enemies, and yet

yet enjoy an interior Tranquility, dependent on the Approbation of God, and the comfortable Assurance of a constant Application to our respective Duties.

IN the 8th Section our Author enquires into *Scepticism*, as it relates to the Existence of God; in which he only proposes to consider Mr. *Bayle's* Objections in this Point.

IN the 9th he enquires whether Preservation is a continual Creation; which is done in a very curious and metaphysical Manner.

IN his tenth Section he examines the *Pyrrhonian* System in regard to the Soul of Man. Mr. *Bayle* says, that the strong Proofs advanced by, what he calls the *new Philosophy*, for the Immortality of the Soul, carry us to one of these two Extremes, either that Brutes are mere Machines, or that their Souls are immortal. There are very considerable Difficulties on both sides of this Question, and such as are sufficient to convince us of the Narrowness of our Understanding, and the Imperfection of our Knowledge. But this Concession will by no means favour the *Sceptics*; because several things in Nature, as well as in Religion, may be *above* our Reason, and yet that Faculty may be allow'd to judge of its proper Object, of which it may judge with Certainty.

BUT, waving our own Reflexions, let us hear what our learned Author says to this Observation. His Answer is, that an Objection cannot pass for victorious, while it is possible to solve it by a probable Hypothesis.

AETER which Declaration he denies, that either of these dreaded Consequences will follow from the modern Philosophy, which maintains, that the thinking Principle is not extended:

that it is distinct from the Body, capable of existing without it, of knowing and loving its Creator, &c. and consequently that it seems unworthy of the Goodness and Wisdom of God, to destroy such an illuminated Being at its Separation from the Body. Shall a Man, says our Author, who has seriously reflected on all that tends to persuade him of the Immortality of his Soul, be immediately reduced to a State of Uncertainty by the two extremes offer'd by Mr. Bayle? One, who has contracted a Habit of doubting, continues he, will do it on all Occasions, as soon as he sees a great number of uncertain Propositions maintain'd with all the Vigor, which is allowable only in the greatest Certainties. For Example. Those, who assert that Brutes are mere Machines, have urged many Probabilities for the support of their Hypothesis, and to enforce its Reception, will have Religion concern'd in it. Without admitting their Opinion, they tell us, that the Immortality of the Soul becomes doubtful, and even not to be supported by Reason. If Brutes are suppos'd to be endowed with a *Mortal* Soul, capable of Thinking, insurmountable Difficulties will arise concerning the Justice and Goodness of God. These Consequences once allow'd, they conclude; if they are not mere Machines, they have Sensation and Thought; therefore there remains no certainty of the Doctrine of the Immortality of the human Soul, and nothing but Confusion and Perplexity in that of Providence.

To which our Author replies, he can see no Reason for venturing such important Doctrines on one single Hypothesis, which is charged with several considerable Difficulties. He finds no Absurdity in supposing the Soul of Brutes a Substance

Substance distinct from the Body, and that there may be as many Degrees of *thinking Substances*, different in Nature and Species, as there are of *Bodies*; each of which may have such Sensations, Desires, and Satisfactions as are proportion'd to their respective Natures and the Duration of their Existence. The Soul of a Beast doth not reflect on its own Existence; never thinks of acquiring Knowledge, or forming just Ideas of things. It is wholly taken up with Sensations, forms no Idea of Futurity, has no Notion of Laws and Duties. After such an immense Difference, says our Author, is there the least shadow of Reason for concluding that the Souls of Brutes must meet with the same Fate as that of Man, and that they must be either both Mortal, or both Immortal?

IN the four following Sections, we have Reflections on *Pyrrhonism* in regard to the Liberty of Man's Will, Happiness, Providence, and the Influence of Religion on Society; on all which Heads our Author examines and confutes Mr. Bayle's loose Notions with his usual Accuracy and Solidity. The 15th contains Remarks on a Dialogue of the same Author, full of personal Reflections on Mr. Jaquelot, and Mr. le Clerc, who had written against him; and whose Arguments he there misrepresents, in order to make them appear ridiculous and absurd.

THE sixteenth Section is filled with Observations on some of Mr. Bayle's Remarks on Persons mention'd in the Old Testament. Of which we shall give two or three, as Specimens of that Author's free Treatment of the Holy Scriptures, and Mr. de Crousaz's Zeal for those sacred Books, and the Persons whose History the contain. Mr. Bayle in his Notes on the word *Abel*, says, that the Quarrel between him

and *Cain* was the unhappy Beginning of religious Disputes, and a melancholy Prefage of the terrible Disorders they would occasion in the World. Our Author will not allow this Remark to be exact or just. It is much more probable, says he, that a disparity of Tempers raised Sentiments of Aversion in *Cain's* Heart against *Abel*. The Preference given to *Abel's* Sacrifice still more exasperated and inflamed him against his Brother; nor does it appear that Controversies concerning Religion had the least share in the Matter. He adds, that this Reflection of Mr. *Bayle* leads him to his favourite Ideas; the Division of Mankind in their Sentiments of Providence, who are pleas'd or displeas'd with it, as its Dispensations are favourable to them or not,

MR. *Bayle*, who frequently affects to be merry and witty in the wrong Place, speaking of the Mark which God put on *Cain*, says, some are of Opinion that a Horn grew on his Forehead; not, says he, one of those Metaphorical Horns which later Ages have attributed to Husbands dishonour'd by the Crimes of their Wives. Mr. *Bayle* goes on with a Mixture of Gravity, and indecent Raillery, to inform his Readers that it was a real Horn, which serv'd as a signal to other Men not to come near him. *Fœnum habes in cornu, longè fuge*, &c. This and more in the same Strain Mr. *de Croufaz* deservedly calls trifling, unseasonable and ridiculous.

BUT the most extraordinary Article, and which has given the most Offence to the sober and religious part of Mankind is that of *David*. Our Author considers it as it stands in the 2d Edition of the Dictionary, much alter'd from the first. In one of his Notes he relates an uncertain

certain and impertinent *Rabbinical* Story: makes his own Reflections on it, and, pretending he had read the same in an *Italian* Author, expatiates on it, and adds the most burlesque Circumstances, and prophane Applications of the Holy Scripture. When they perceived, says the Story, as told by him, that this pretended Bastard was the Person of whom the Prophet was in Quest, they alter'd their Mind in regard to him, and commended his Songs. *David* begun with a *Te Deum*, praising God, who had heard his Prayer, and rescued him from the Infamy of *Bastardy*. Our Readers will think these Extracts out of Mr. *Bayle's* Works, sufficient to shew that the most celebrated Books are not entirely faultless, and that Mr. *de Croufaz* has not spent his Time unprofitably in the present Composition.

SINCE the Death of the famous Mr. *Huet*, Bishop of *Avranches*, a *Philosophical Treatise on the Weakness of Human Understanding* has appear'd under his Name. When our Author had almost finished his *Enquiries into Pyrrhonism*, &c. he received a Letter from one of his Friends, complaining of that Prelate's Performance, as swarming with sceptical Notions and Arguments in Favour of that Sect. This Character of the Piece engaged him to examine it, and make his own Observations on it, in the last Section of his learned and laborious Work. It is somewhat surprizing to see a Prelate of Mr. *Huet's* Character for Learning, who has left us an excellent Book for establishing the Certainty of the *Christian* Religion, charged with Principles productive only of Uncertainty and Confusion.

BUT, having already exceeded the Bounds proposed for this Article, we must refer our Readers to the Books themselves for farther Satisfaction.



### A R T I C L E XXXIII.

CLAVIS NATURÆ, *Or, The Mystery of Philosophy unveiled, In a Discourse shewing the prime and efficient Physical Cause of all the Phœnomena of Nature, and singular Motions in the whole Universe; by which the Knowledge of Natural Philosophy is render'd obvious and easy, and the Sum of the whole is reduced to one single Point.* By John Cook, M. D. *Author of the Anatomical and Mechanical Essay on the Animal OEconomy in one View, &c.* London: Printed by C. Ackers in St. John's-street, for W. Meadows at the Angel in Cornhil; T. Astley at the Rose in St. Paul's Church-yard, and T. Worrall at the Judge's Head in Fleetstreet. 1733. 8vo. p. 405. beside  
the



Art. 33. *the Republick of Letters.* 461  
the Preface and Contents, which make  
14. P.

THE Author of this extraordinary Treatise has undertaken to shew the Defects of the learned World in regard to *Philosophy*, and point out a shorter and more certain way to the Knowledge of Nature. He is not insensible that an Attempt of this nature will procure him much Opposition; but, persuaded of the reasonableness of his *Theory*, he ventures on the Task with Courage and Resolution.

HAVING employ'd several Pages in considering Matter and Motion, the well known Properties of the former, and the Variety of the latter; he lays down the three Laws of *Motion*, as proposed by Sir *Isaac Newton*. The first is, *That all Bodies persevere in their state of Rest, or uniform Motion in a Right Line, unless by some impress'd Force they are made to change their State.* The second, *That the Alteration of Motion is always proportionable to the moving Force impress'd, and in the same Direction, in which that Force is impress'd.* The third, *That Action and Reaction are always equal and contrary.* His Explanation of these three Laws is drawn up in the same Manner as that given by that celebrated Philosopher, and the Learned Dr. *Cheyne*. He then proceeds to the grand Point in View, viz. to shew the main Cause of all the *Motions* before mention'd, and of the extraordinary and hidden Effects of Nature. Many great Philosophers have given up this Question, as not solveable by any *Hypothesis*, and resolved it into the immediate will of the Creator. This seems at present the most common, as well as the most secure Opinion;

Opinion; and such as does most Honour to the first efficient Cause. But our Author cannot rest here. He is not, he says, for confining the Almighty's Power and Will to so narrow Bounds; but is of Opinion that the Universe is a more noble Piece than they would represent it, and has one chief and principal Cause of all the Motions belonging to it; which, says he, if they so carelessly overlook, they consider but one Article, *viz. Matter*, and leave the most extensive Part, and beautiful Scene of it (the Universe) utterly neglected.

*Æther* is according to him the main Cause of Motion. But, perhaps it may be asked whether this same *Æther* is *Matter* or not? If it is, his Views will be as narrow as those of the Philosophers here censured. If not, one of these two things seems to follow; either that it is God, or somewhat created and distinct from that Being. That it cannot be *God*, as we usually understand that Term, appears by his own Definition of it; and if it be a created Substance, he has only lengthen'd the Chain of Causes and Effects for his own Amusement. But to do him Justice, he in other Parts of his Performance allows it to be *Matter*, as we shall see in the proper Place.

*Æther*, as conceived by our Author, is this universal Spring; its Quantity, Extensiveness, and inward Frame give it this singular Property of being so. It is, continues he, a most subtile and elastick, invisible Fluid, extended all over the Universe, even to the fix'd Stars, and beyond, in which all *other Bodies* do as it were move and swim. This *Medium* is the universal Mover of all gross Bodies, and the immediate Cause, under God, of all natural Actions. This Fluid, he tells us, differs from what we usually

usually call Air, in its *Extent*, *Quantity*, *Fineness* and *Elasticity*; and gives it both Weight and Spring. Such a Body is absolutely necessary in the Creation, as appears from the Nature of *Motion* and the Constitution of Bodies in the Universe. For, says he, as *Motion*, as well as *Matter* itself, was the Effect of the Almighty's Hand, Bodies being let alone to themselves, according to the Nature of corporeal Subjects, must lose their first Impression, if not continued by means of the curious Frame and Structure of the Universe; and its *Motion* must be upheld by the immediate and constant supernatural Will of God. He farther maintains, as a Thing certain, that the *Motion* of Matter cannot be accounted for without admitting his Doctrine of *Æther*.

ITS actual Existence, and universal Service therein are farther proved by the following Considerations. *Heat* and *Cold*, says our Author, pass through the densest Bodies, and are also convey'd through the artificial *Vacuum*, to all Parts of the exhausted Receiver; whence it appears that the *Air* floats in a *Medium* much more subtile than itself; which *Medium* is elastick, and remains suspended in the Receiver even after the *Air* is exhausted.

THIS elastick *Medium* our Author supposes to be *Æther*; but some will allow it to be no more than *rarified Air*. But taking what he lays down for granted, he goes on. This subtile elastick *Medium*, the *Æther*, is expanded through the whole *Solar System*, and conveys the *Rays* and *Heat* of the *Sun* to the most distant Parts, without which *Spring* of *Motion* they could never reach our Bodies or leave the Sun.

HIS next Proof of its Existence and Operations on *Matter* and *grosser Bodies*, is drawn from

two Experiments. The former of which supposes what remains in an artificial *Vacuum* a Substance really different from what we call Air: the latter, that *Æther*, which has already been allow'd *Extension*, is somewhat distinct from, and acting on *Matter*, which he rightly says is purely *Passive*.

THIS *Æther*, according to the Doctor, causes all the *Refractions* and *Reflexions* of *Light*. He then calculates the Proportion of its *elastick* Force to that of the *Air*, which he concludes must be 490,000,000,000, greater in the former than in the latter, in Proportion to its *Density*. He undertakes to account for *Attraction* and *Repulsion* from this Principle. For, says he, since the Bodies, which we see *move*, have no *Thought* or *Choice* in their *Motion*, no *Inclination* or *Tendency* in themselves to it, but must have an extrinſick Power to effect it, What can be a more proper and readier Cause of these *Motions* than the *Æther*? *Attraction* of *Cohesion*, and all the *Phænomena* relating to the said Law of *Attraction*, are according to our Author explain'd and accounted for from the *Pulsion* arising from the *Æther*. The Properties of the *Loadstone*, *Elasticity*, *Harmony*, &c. appear to him easily explain'd by the Doctrine of *Æther*.

IN the second Section, the Author treats of the Law of *Gravitation*, of which the *Æther* is assign'd as the sole Cause; and many Pages are employ'd in shewing that the Revolution of all the planetary Bodies is perform'd by the Pressure of the *Æther*, which alters their strait or *projectile* Course. He then produces several Opinions concerning *Gravitation*, or, as some call it, the *Vis centripeta*; which he calls that Quality by which all lesser Bodies tend

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toward

**Art. 33. *the Republick of Letters.* 465**

toward those which are bigger, *accelerating* their Motion the nearer they approach to them. Those, who have resolved it into the immediate Will of the Almighty, are impeached of Idleness or Ignorance, or both. He owns, indeed, that the Discovery of a *Physical Cause* of this universal Property in Nature is not to be made by every common Head. He rejects the Hypothesis of *Magnetick Attraction*, as an *unphilosophical Fancy*. The *Vortices* of the famous *Des Cartes* are treated somewhat more tenderly; for, though he is not allow'd to have arrived at Truth, it is own'd he came pretty near it. The Doctor then thinks he may safely conclude the *Æther* the Cause of *Gravitation* and most of the *Phænomena* in Nature; and that we want but one thing more for setting this Affair in a most clear Light; which is an Explanation of the *Frame, Nature, and inward Texture* of this *fluid Substance*, in order to shew how it is qualified for what he supposes perform'd by it. This we shall give in his own Words, that our Readers may judge of the Elegancy of his Stile, as well as of the Justness of his Sentiments.

“ FOR *Æther* to be *Æther*, there is no more  
“ necessary than that it should first of all be  
“ *Matter*. For what is not Matter can neither  
“ touch, nor be touched. Again, it is farther  
“ necessary that its Particles, or constituent  
“ Atoms, should be most subtil, or of the  
“ very smallest *Size* of any other in Nature.  
“ For by this Means it could be enabled to  
“ pass through the Pores of other Bodies, and  
“ far exceed them in *Quantity* of Motion.  
“ Again, it is necessary that the ultimate, or  
“ constituent *Atoms* of *Æther* should be en-  
“ tirely

“ tirely round and globular; for that is the  
 “ most simple and least compounded *Figure* of  
 “ any; all *Angles* being an Addition and su-  
 “ perfluity. Last of all, it is most necessary,  
 “ that every *Atom* of *Æther* should be put  
 “ into a Motion, originally impress’d on it by  
 “ the same Hand, that made it: For as Mo-  
 “ tion is not essential to Matter, if this *Æther*  
 “ had never been set into Motion, it could  
 “ never have acquired it of itself, and so far,  
 “ would have remained unfit for its usual Ope-  
 “ rations; but as it was once set a moving by  
 “ him, who *projected* the *Planets*, it has pre-  
 “ served the same Motion also, ever since, as  
 “ well as they: And this is all that is necessary  
 “ to constitute *Æther*”.

THE Doctor says, page 280. that *God* is not so confined, but is able to multiply *Physical Causes*. The Inference drawn from this Proposition, is, that as he has Power so to do, thus he has done in this very Case of *Æther*, which is the chief, secret, and most powerful *Cause* of all *Motion*, &c. The Publick must judge of the Force of this Conclusion; whether there may not, according to his own Principle, be more *Physical Causes* between gross Bodies and the Creator; whether there is a necessity of admitting that here assigned; and whether it would not have been more correct to have said that *Æther* is the chief Cause of all Motion, *under God*, as he more cautiously expresses himself in other Places.

OUR Author tells us in his third Section, that as he was finishing this Piece, a new *Notion* came into his Mind; but that he was not easily determined to say any thing of it; and that was, to use his own Expression, a word or two about  
*Providence.*

*Providence.* He was apprehensive that he had carried this Point of *Nature* so high, that it might be thought his Design was to resolve every thing into *Matter, Nature*, or a stated and unalterable *Law*, and wholly exclude a *preserving Deity*. Any one who reads his Book with due Attention, may perceive that an Apology on this Subject is not entirely unnecessary. However, he is very severe on *Epicurus, Strato*, and *Anaximander*, for proceeding in that Manner, and calls them *wicked, old Heathen Philosophers*. He imagines he shall incur the Displeasure of some by asserting a Providence; but is resolved to shew himself a *religious Physician*. Page 346 he asserts, that *God* has on some Occasions alter'd the *settled and fix'd Laws of Nature*. Some good Philosophers and Divines will not allow this; their usual way of speaking on this Head, is, that the Almighty does not always act by the *Laws of Nature, known to us*.

*God*, he tells us, does nothing himself, but exists in the inconceivable Fulness of his own Glory. All is perform'd by the Ministry of Angels; and it is his real Opinion, that no Miracle was perform'd in the Old or New Testament, but they had a Hand in it; which he supposes effected by means of natural Instruments in the Hands of those Spirits, to whom he assigns a Residence in the *Æther*, as their proper Element.

HAVING said something on Providence, and the Necessity of Prayer, he asks pardon of *Divines*, if he has advanced any thing wrong, and declares himself willing to recant it, when *persuaded* to the contrary. He affirms, that as *Nature* was at *first*, so she is *now*, and so will continue, till there be an *end of Animals*,  
when

when the Universe, says he, will be refined and fitted for an eternal Seat of *Philosophy*, and Mansion of *Philosophers*, for ever to contemplate the *spiritual* and *material Works* of their *Maker*. But we are promised more on this Subject in a Book, which he designs to publish, *on the Philosophical Account of the Resurrection of the same Body*.

IN the Sequel of this Section, the Author undertakes to prove the Existence of immaterial Substances: he maintains that the Brain is the Seat of the Soul; and will not allow Mr. *Hobbs* any great skill in Philosophy, because he denied this Doctrine

THE whole concludes with Remarks on a Book, entituled, *A philosophical Enquiry into the physical Spring of Human Action, and the immediate Cause of Thinking*.



## A R T I C L E XXXIV.

THE *History of the Church, under the Old Testament, from the Creation of the World. Wherein also the Affairs and Learning of Heathen Nations before the Birth of Christ, and the State of the Jews from the Babylonish Captivity to the present Time, are particularly considered. To which is subjoin'd, a Discourse to promote the Conversion*



*Conversion of the Jews to Christianity.*  
By Robert Millar, M. A. Edinburgh:  
Printed for Thomas and Walter Rud-  
dimans. 1730. Fol. p. 610. *the Dis-*  
*course with a Chronological Table and*  
*Index* 54.

**T**HE learned Author of this Work has already obliged the World with a *History of the Propagation of Christianity, and the Overthrow of Paganism*, in two Volumes in Octavo. This Piece has met with a very good Reception from the Publick; but as Notice has already been taken of it, we shall pass on to the Consideration of that before us.

THE whole Work is divided into nine Chapters. The first contains six distinct Periods. 1. From the Creation of the World to the Flood, comprehending the Space of 1656 Years. 2. From the Flood to the Promise made to *Abraham*, 370 Years. 3. From the said Promise to *Israel's* coming from *Aegypt*, 430 Years. 4. From that Time to the Building of *Solomon's* Temple, 480 Years. 5. From the building of *Solomon's* Temple to the beginning of the *Babylonish* Captivity, 408 Years. 6. From the Beginning to the End of the said Captivity, 70 Years. Through the whole Course of this Chapter, he has made it his main care to illustrate the Holy Scriptures by deducing the History from the earliest Time, comparing it with the obscure Accounts, which profane Authors give of it, and offering some Observations for explaining the Sense of those Sacred Books, and vindicating the divine Truths.

DECEMBER 1732.

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IN the second Chapter we have the History of the *Jews* from their Return to their own Country, to the End of the *Persian* Monarchy; which contains, not only an Account of the Books of Scripture written during that Monarchy, but also as much of the *Persian* History, as seem'd proper for illustrating the sacred History; and concludes with a Digression concerning the Affairs and Learning of *Greece* before the Birth of *Christ*.

THE third Chapter begins from the Fall of the *Persian* Empire, and gives us the History of the *Jews* under *Alexander the Great*, and his Successors in the *Grecian* Monarchy; particularly in *Syria* and *Egypt*, with the History of those Nations during that Time.

THE fourth contains an Account of the *Romans* from the Beginning of their Regal and Consular State, to the Time of *Pompey*; and from his Conquest of *Judea* to the Destruction of *Jerusalem*.

THE fifth gives a distinct and useful Account of the several Sects among the *Jews* in the Time of our Saviour. The sixth treats of the Patriarchs, who govern'd the *Jews*, of the Princes of the Captivity, and their several Doctors since the Destruction of *Jerusalem*. In the 7th we have a View of the Religion, Rites, and Ceremonies of the later *Jews*. In the 8th the History of their Dispersions in the East and West to the eighth Century of the Christian *Era*. The last Chapter continues their History from that Age to the present Time. All this is perform'd in a Manner, which shews the Author well versed in sacred and profane Literature, thoroughly acquainted with the Text of Scripture, and indefatigable in the Prosecution of so  
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**Art. 34. *the Republick of Letters.* 471**

commendable and useful an Undertaking. He owns himself very much obliged to some modern Writers, but in a particular Manner to the Reverend and Learned Dr. *Prideaux's Connexion of the Old and New Testament*, &c. But the Extent of our Author's Work is much larger than that of the Doctor's; beginning 3200 Years before him, and being continued about 1700 Years after the Period fix'd for the Conclusion of his History. He makes several other Acknowledgments of the same Kind, which at once express his singular Modesty, and great Reading.

AFTER this general Account of this elaborate Performance, our Readers will not be displeased with some Extracts from it, that they may form a better Judgment of the Author's Abilities, and his Diligence in the Composition.

THE celebrated Dr. *Spencer*, in his *Treatise de Legib. Hebræor.* gives it as his Opinion, that the Rites of the ceremonial Law, given by Moses, are an Imitation of the Gentiles, particularly of the Egyptians: that God, in order to divert the Israelites from the Worship paid to the false Deities of Egypt, consecrated the greatest Part of the Ceremonies used by those Idolaters, and form'd them into a Body of Laws, making some Alterations therein, as Barriers against Idolatry. He ascribes the Origin of the Tabernacle in general, and particularly that of the Ark, and most of its Utensils to this Condescension of the Almighty.

Mr. *Millar* does not undertake a particular Examination of the voluminous Author's System; but only offers some general Remarks on this strange Hypothesis, p. 104, 105, 106. First, he observes this Fact cannot be proved by any Egyptian Writer now extant, nor by any Heathen Author, till long after Moses; and then

asks, how later Writers, who lived a thousand or two thousand Years after *Moses*, can prove a Fact so remote from the Time of which they had any Notice? Secondly, the Doctor reasons thus: There was a Conformity between the sacred Rites of the *Egyptians* and other *Gentiles*, and those of the *Jews*; therefore the latter borrow'd theirs from the former. This is not allow'd to be conclusive. Our Author apprehends the contrary may as justly be inferr'd, *viz.* that the *Egyptians* took their Rites from the *Israelites*. Thirdly, granting that the *Jews* borrowed some Idolatrous Customs of the *Egyptians* and other Heathens, yet it can never be presumed that God instituted such Customs as a Model for his Worship. He then produces several Texts from the Books of *Leviticus* and *Deuteronomy*, which expressly prohibit the Imitation of the Heathens in this particular. Fourthly, says he, the Introduction of such Idolatrous Rites into the Worship of the true God, tended rather to perpetuate, than extirpate Idolatry. Fifthly, *Tacitus*, a Pagan Historian, affirms the contrary of what Dr. *Spencer* advances; he says that *Moses*, to strengthen his Interest among the Jews, and recommend himself to that People, taught them new Rites, contrary to those used in all other Nations. *Hist. B. 5. C. 4.* Lastly, he charges the Doctor's System with being framed to deprive us of the mystical Signification of the ceremonial Law; which is not allowable, because the great Design of those Shadows is to lead us to *Christ* the true Substance. Our Author then proceeds to shew the Difference between the *Urim* and *Thummim*, and the Heathen *Tetraphim*, or household Gods; the *Ark of the Covenant*,

*venant*, and the *Egyptian Chests*: the *Jewish* and *Pagan Vestments*, &c. which he the Doctor supposes the same, or at least that the one were Imitations of the other; and then refers his Readers to such learned Writers, as had examin'd this Question more fully.

Page 256. He gives us the Origin of *Synagogues* among the *Jews* in this Manner. To prevent the many Transgressions of which they had been guilty through Ignorance of the Law, they engaged the most Learned of the Scribes and Levites to read it to them in every City; which they perform'd at first in the same Manner as *Ezra* had done, by convening the People in some wide Street. But finding this inconvenient, especially in Winter, they erected Houses or Tabernacles, in which the Law was read and explain'd. This, says he, was the Original of *Synagogues*; for they seem to have had none, or few before the *Babylonish* Captivity; the Scriptures of the *Old Testament*, making little mention of them, and Copies of the Law being not so common, as after the Reduction of the Captivity. The Rule was, that Synagogues should be erected in every Place where there were ten *Batelnim*, or Persons of full Age and free Condition, always ready to attend the Service perform'd in them; for less than that Number did not make a Congregation. *Maimonides* and *Lightfoot* are his Authors on this Occasion. He goes on, and tells us from the same *Jewish* Writer in what the Service of the Synagogues consisted: who officiated in them: how often they were open, &c.

Page 527. Our Author enquires into the Antiquity of the *Hebrew* Points. The State of the Question is this; Whether the Vowel Points

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were affix'd by *Ezra*, or some other inspired Person, and so are of the same Divine Authority with the rest of the sacred Text: or whether they have been invented by the *Masoreths* or *Jewish* Grammarians, five hundred Years after Christ; and therefore, being only of human Authority, may be alter'd or changed when the Analogy of Grammar, the Nature of the Contents, or the Stile of Language, or any thing else shall give Reason for a better Reading? He declares for the former; and pronounces the latter an upstart Opinion, and such as makes the Sense of the sacred Writings uncertain and fallible. It is not our Design to engage in this Controversy, which has employ'd so many able Pens since the Reformation. We shall only say, that several learned Men, who are not suspected of writing or saying any thing, which may weaken the Certainty of the sacred Text, have held, and still do maintain the latter Opinion, by such Arguments, as make the matter at least disputable. Those who desire farther Satisfaction in this Question, may consult the Learned Dr. *Walton's* third *Prologomenon* to the *Polyglot Bible*. *Seet.* 38. &c. where it is fairly stated, largely discuss'd; and that great Linguist embraces the latter Opinion here mention'd.

AFTER he has told us the Use of the *Jewish Targums*, and given some Specimens of the wild and romantick Stories which compose the *Cabala*, he proceeds, p. 534. to their Profession of Faith, which was reduced to thirteen Articles, by *Maimonides*, about the Close of the XI. Century. I. *I believe that there is one God, Creator of all Things, the first Cause of all Beings, who can subsist independent of the World; but nothing can subsist without him.* II. *That this God, the*  
Creator,

**Art. 34. the Republick of Letters. 475**

*Creator, is one, indivisible, and has such an Unity, as differs from all other Unities. III. That God is incorporeal, and that no corporeal Quality can possibly be imagin'd to be in him. IV. That God was from Eternity, and that every thing beside him had its Beginning in Time. V. He is the only Object of Worship, and no other may be adored or observed, either as Mediators or Intercessors. VI. That there have been, and may be again, Persons disposed for receiving the divine Influence, that is, Prophets. VII. That Moses was a great Prophet, and endowed with a higher degree of Prophecy, than all others. VIII. That the Laws which Moses has left, were all dictated by God, and not one Syllable added by Moses; and that the Explication of those Precepts, which they hold by Tradition, came all out of the Mouth of God to Moses. IX. This Law is immutable, and nothing may either be added to, or taken from it. X. That God knows and has regard to all human Actions. XI. That God rewards all who observe his Law, and punishes all those who transgress it; that the greatest Reward is in the World to come, and that the Damnation of the Soul is the greatest Punishment. XII. That a Messiah will come, who shall be more worthy than all the Kings, who have been in the World before him; and, though he defers his Coming, yet it may not be doubted but he will come; nor may any one prefix a Time for his Coming, nor endeavour to gather the Time of it out of the Scriptures. XIII. That God will raise the Dead.*

WE have already acquainted our Readers, that this laborious and learned Treatise is concluded with a *Discourse to promote the Conversion of the Jews*. A more particular Account of this Part of the Work may not be unacceptable to the Publick.

OUR Author begins with several Texts of Scripture, to prove that the *Jews* will before the End of the World be brought again to the Favour of God, to the Bosom of the Church, and the Worship and Faith of the true *Messiah*. *Ezekiel* xxxiv. 22. 25. xxxvii. 24. 28. *Jeremiah* xxx. 9. *Hosea* iii. 4, 5. It may be said that these and other Predictions of the same Kind, regard the return of the *Jews* into their own Country, after the *Babylonish* Captivity. But it is no uncommon thing to find a Scripture Prophecy fulfilled in two Senses, the one primary, the other secondary; and consequently both the Reduction of the Captivity, and the Conversion of the *Jews* may be here foretold and promised. It is certain, however, that the People in Question do understand these Texts of their being gather'd from their Dispersion, and united under the Reign of the *Messiah*, as our Author has not fail'd to observe. These Testimonies are strengthen'd by several Passages out of the new Testament, as *2 Cor.* iii. 14. *Rom.* xi. 15. 25, 26. This, says he, speaking after Dr. *Whitby*, has been the constant Doctrine of the Christian Church, own'd by all the *Greek* and *Latin* Fathers. To which he adds, that some lay great Weight on an Argument drawn from the secret and wonderful Providence of God, in preserving the *Jewish* Nation entire and free from Mixture wherever they are dispersed.

OUR Author does not pretend to determine the Time of this Conversion. However, says he, we may find on sacred Record some Characters of this Time, as that *Antichrist* shall be destroy'd before *Israel* shall be saved. The fifth Viol, he tells us, is pour'd out on the Seat of the *Beast*, whereby *Papish Rome* is shaken in Pieces,  
and



and the *Jews* are not to be converted till the sixth. *Rev.* xvi. 10. 12. Mr. *Millar* is much more cautious in fixing the Time of the utter Destruction of the *Apocalyptical* Beast, than Mr. *Whiston* has been, who has had the Mortification to see several Years past since the Term fix'd for that great Event, without any Change which can justify his Predictions. He mentions some other things, which he conceives the Scriptures point out as previous to this general Conversion; such as the Destruction of the *Turkish* Empire, and an universal Corruption of Manners; several Passages are produced from the Prophetic Writings to shew that this Conversion shall be magnificent, glorious and wonderful.

HE then observes, that it is still more difficult to determine in what Manner this will be effected; but that since God has promis'd it, he will and can easily accomplish it. He imagines however, that as *St. Paul* was converted by a glorious Apparition of *Jesus Christ*, he may in this be a Type of the Conversion of the *Jews*; and in this he copies Mr. *Mede's* Notion. But, says he, whatever Method the Lord will take to accomplish this great Work, it is our Duty to do all in our Power to advance and contribute to it. And first, the Prejudices under which the *Jews* labour, are to be removed. They conceive their own Religion in its present state to be the best, being delivered by *Moses*, and from him handed down by a long Race of pious and great Ancestors: They think they may be saved in their own Religion: they object against the Worship of a Carpenter's Son, put to Death by their Ancestors: they imagine the Christians worship  
three

three Gods, because they profess to adore the Trinity: they are offended at the Diversity of Sects among us, and the Wars carried on by Christians, even on the Account of Religion. All which Objections he briefly answers, or retorts on the *Jews* themselves.

IN order to their Conversion, he advises first to pray earnestly for their Salvation. Secondly, to be circumspect in our Conduct, and take care that our Lives be edifying, and such as may give an advantageous Opinion of our Profession. Thirdly, to be careful in instructing Youth in the Knowledge of the Holy Scriptures, the oriental Languages, the *Talmud*, rabbinical Writings, and other Branches of *Jewish* Learning, which may be necessary in Controversies with that unhappy People.

OUR Author in the next Place gives us a short View of the principal Controversies between us and the *Jews*. In the first Place, it is needful that they be convinced of the Vanity of their oral Law, which is the inexhaustible Fund of their innumerable Tradition, whereby they make the Law of God of none Effect. Six Reasons are offered for rejecting it. 1<sup>st</sup>. It is not mention'd in Scripture, as delivered to *Moses*. 2<sup>dly</sup>, We read that the Book of the Law was lost or hidden during the Reigns of some of the idolatrous Kings of *Judab*, and found again in that of the good *Josiah*; but we have not one word of this Oral Law. 3<sup>dly</sup>, Whatever Laws *Moses* received from God, those he deliver'd in Writing to the People, as appears from *Exodus* xxiv. 3, 4. and other Texts. 4<sup>tly</sup>, The Law of God is perfect, nothing can be added to it, or taken from it. *Psalms* xix. 7. *Deut.*

iv. 1. 2. 5thly, When the Priests and Prophets, reproved *Judah* and *Israel* for their Transgressions, they never blamed them for violating the unwritten Law. 6thly, These Oral Traditions were not committed to Writing, till some hundred of Years after the Destruction of *Jerusalem*, and are not unanimously received among the *Jews*. The same Objections are made against the *Cabala*, and the fabulous Part of the *Talmud*.

BUT as he observes, the great Article of our Faith, which we are to prove against the *Jews* is, that the *Messiah* promised in the *Old Testament* is already come, and that our Lord *Jesus* is he. He then produces and explains the Texts of Scripture usually urged in this Dispute.

THE third important Point to be proved is, that *Jesus* born of the Virgin *Mary*, is the true and promised *Messiah*; because all the Signs foretold in the *Old Testament* agree to him, and can agree to no other, whether they be such as regard his Coming and Birth, his Person, State and Condition, or his Doctrine and Miracles. Each of these Particulars is distinctly consider'd from the Prophetical Writings.

THE 4th thing to be done for the Conversion of the *Jews*, is to convince them that the ceremonial Part of their Law, as well as the political or civil, are not of perpetual Obligation. Our Author gives seven Reasons for this, drawn from several Passages of Scripture, which he explains, and enforces in a solid and satisfactory Manner.

THE Doctrine of the *Trinity* is the 6th Article proposed. It is own'd that this Doctrine is not so clearly deliver'd in the *Old*, as in the *New Testament*; but several Texts in the former  
are

are supposed to intimate a *Trinity*. Of this sort are *Gen. i. 26. Deut. v. 4. Isaiah xxxiii. 22. &c.* In which the Name of God is of the plural Number, and in some of them repeated three Times.

OUR Author supposes, that were the *Jews* once convinced of these important Points, their other Mistakes might be soon rectified; and concludes with a grave and pathetick Address to that People.



## ARTICLE XXXV.

### *State of Learning.*

#### P A R I S.

1. *Histoire des Rois de Chypre, de la Maison de Lusignan, les différentes guerres, qu'ils ont eue contre les Sarrafins, & les Genoïs: traduite de l'Italien du Chevalier Henry Giblet Cypriot. 2 Vol. in 12mo.*

2. *La Bibliothèque choisie de Mr. Colomies. Nouvelle Edition, augmentée des Notes de Mess. Bourdelot, de la Monnoye, & autres; avec quelques Opuscules du même Calomies, qui n'avoient point été recueillis. 12mo.*

S T R A S-

S T R A S B O U R G.

**P***Anegyricus* Ludovico XV. *Galliarum Regi, in*  
*solemni Natalis Regii celebratione Anno*  
*M DCC XXXII. Argentorati jussu publico dictus, à*  
*Joanne Daniele Schoepflino.*

T O U L.

**C***Onduite de la Providence dans l'Etablissement*  
*de la Congregation de nôtre Dame, qui a pour*  
*son Instituteur le bien heureux Pierre Fourier, dit*  
*vulgairement de Mataincourt, Superieur General,*  
*Ë Reformateur des Chanoines Reguliers de la Con-*  
*gregation de nôtre Sauveur. Présentée à Nosseigneurs*  
*les Illustriſſimes Ë Reverendiſſimes Evêques, comme*  
*premiers Superieurs de cette Congregation. Avec*  
*une Preface, en forme de Discours aux Filles de cet*  
*Inſtitut. 2 Vol. 8vo.*

H A M B O U R G.

**T**HE following new Treatise, written by  
Mr. *Fabricius*, is lately published in this  
City. *Salutaris Lux Evangelii toti orbi per divi-*  
*nam gratiam Exoriens, sive Notitia Historica,*  
*Chronologica Ë Geographica propagatorum per*  
*orbem totum Christianorum Sacrorum. Accedunt*  
1. *Epistolæ quædam ineditæ Juliani Imperatoris.*  
2. *Georgii Habessini Theologia Æthiopica.* 3. *Index*  
*Geographicus Episcopatum Orbis Christiani, additâ*  
*Notitia Scriptorum è quibus plerorumque historia Ë*  
*successio Episcoporum peti potest. in 4to.*

A M S T E R.

## A M S T E R D A M.

**A** New Edition of *Moreri's Dictionary* is preparing for the Press in this City. In which we are promised two considerable Advantages, beyond what is found in those printed at *Paris* in 1725, and at *Basil*. First, This New Edition will be more Correct than the two last mention'd; which abound in Faults and Mistakes in Chronology, proper Names, Figures, Quotations, &c. The second Advantage proposed in the intended *Dutch Edition*, is, that it will contain such Additions, as would alone make a large Volume. Several Articles will be enlarged and several new ones inserted. The Booksellers, who undertake this new Edition, have printed a long List of *Errata*, found in those formerly published; and if the Work be executed with the same Accuracy, which has been used in discovering those Mistakes, we may hope for somewhat very useful and agreeable to the learned World.

## L O N D O N.

**P**ROPOSALS for Printing by Subscription a New History of the Holy Bible, from the Beginning of the World, to the Establishment of Christianity. By the Reverend Mr. *Thomas Stackhouse*, Author of *The Compleat Body of Divinity*, and of *The Answer to the Objections of modern Antiscripturists*, &c.

HIS Design in the Composition of this Work is, to divide the Whole under general Periods and Distinctions of Time; each of these  
Pc-

**Art. 35. *the Republick of Letters.* 483**

Periods to subdivide into Sections; in each Section to give his Reader, not only a plain Narrative of the Matters contained in the Old and New Testament; but to take notice of all controverted Questions, as they occur; and illustrate by proper Dissertations, such Passages in Scripture as seem to give Umbrage to Infidelity: Under the Page, in Notes, to explain difficult Texts, rectify Mis-Translations, and reconcile seeming Contradictions. At due Distances, to shew the Connection between Sacred and Profane History. At the End to annex exact Chronological Tables; and all along to intersperse such Cuts and Maps, as shall be conducive to the Advantage and Decoration of the Work.

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## E R R A T A.

Page 28. l. 9. dele second *as*. 323. l. 25. r. *Agen*, 324. l. 7. for 1446. r. 1476. 293. Note l. 7. dele *na*l.

## I N D E X





# INDEX

For the Tenth VOLUME.

## A.

<b>A</b> Braham, the Command given him for sacrific- ing Isaac justified,	Page 180
— his Compliance justified,	ibid.
— Objections against it answer'd,	ibid.
— his Conversation with God, <i>Why</i> recorded,	177
<i>Æther</i> , What according to Dr. John Cook,	462
— his Proofs of its Existence,	463
— Proportion of its Elasticity to that of the <i>Air</i> ,	464
Ague, a Prescription for it,	205
Air Pump, by whom invented,	25
Ambassadors, by whom sent in the Empire,	341
Analogy, how different from Metaphor,	364
— (Divine) frequent in Scripture,	365
— how different from Human,	ibid.
— its Foundation,	370
— mistaken Notions of it rectified,	371
— formidable to the Arians,	372
— several Authors censured on this Article,	ibid.

— Concessions of Adversaries in its Favour,	Page 373
— <del>Syllogistical</del> Proofs of it,	376
— <del>Necessity</del> of admitting it,	380
— a positive Proof of it from the Moral Attributes of God,	ibid.
Anasarca, a Prescription and Directions in that Distemper,	187
Angels, their Ministry,	476
Apoplexy, two Causes of it,	193
— Prescriptions in one sort,	ibid.
Arabs from whom descended,	172
— Expeditions against them,	174
— Enemies to Learning,	405
Arbuthnot, (Dr.) his practical Rules for Diet,	54, &c.
Arcuccio, an Italian Invention to prevent over- laping of Children,	153
Ascarides, in the straight Gut, how destroyed,	206
Asclepiades, what Change he made in Physick,	402
Asphaltites, an Account of that Lake from Pagan Authors,	176
Ass, Why Jesus Christ rode on one,	9, &c.
— contemptible only by Prejudice,	12
— used in Judea by Persons of Distinction,	13
Asthma, Prescriptions in that Distemper,	190
Ausonius, his Preferments,	115
— his Poems,	117
— his Character,	ibid.
Austria, who first Archduke of,	343

B.

- B** Angor, (*Bishop of*) his *Discourse on Christ's Entry into Jerusalem*, 6, &c.
- B**anishment, *who has that Power in the German Empire*, 337
- B**ark, *Excellency of it*, 205
- B**assas, (*Turkish*) *under what Restraint*, 431
- *Manner of their Councils*, 432
- B**ayle, (*Mr.*) his *Character*, 440. 443. 447
- *his Reasons for inserting Obscenities in his Dictionary*, 444
- *Character of that Work*, *ibid.*
- *Reasons of his Success*, 447
- *his whimsical Comment on the Difference between Cain and Abel*, 457
- *his Account of Cain's Mark*, 458
- *unreasonable Wit*, *ibid.*
- B**leeding, *much used by Galen*, 404
- B**lood, *its Motion explain'd*, 133. 137
- *the Benefit of the Discovery of its Circulation*, 406
- *that of Animals forbid to Noah*, *Why*, 168
- B**ody, *its Resurrection not known to the Heathens*, 284
- *nor expressly revealed to the Patriarchs*, *ibid.*
- *some Hints of it in the Psalms, &c.* *ibid.*
- *no Contradiction*, 446
- B**oyle, *Descent and History of that Family*, 14, &c.
- B**rates, *whether mere Machines*, 456
- B**uff, (*Count of*) his *Raillery on Matrimony*, 452

## C.

- C**Almet, (*Father*) *his Historical, &c. Dictionary of the Bible*, Page 214, &c.  
 Calumny, *its Picture by Apelles*, 361  
 Calumniators, *how punished among the Grecians, and Romans*, *ibid.*  
 Cardinals, *in France, accountable to the Parliament*, 322  
 Celsus, *his Character and Practise*, 403  
 Chamber, *of Justice, why erected in Germany*, 334  
 — (*Imperial*) *its Authority*, 336  
 Champion, *at the Coronation, Origin of that Office*, 299  
 Charles V. (*Emperor*) *Cause of his Quarrel with Francis I. King of France*, 344  
 Cholick, *two Kinds of it*, 206  
 — *Prescriptions in it*, *ibid.*  
 Christ, *his Coming, various Senses of that Expression*, 287  
 — *his Intercession, how to be conceived*, 375  
 Christianity, *not impossible it should be true*, 40  
 — *external Proofs of it*, 41  
 Church, (*Gallican*) *Foundation of its Liberties*, 354  
 — *reduced to three Heads*, 359  
 Chymistry, *by whom introduced into Physick*, 406  
 Circumcision, *Reasons for its Institutions*, 175  
 Clarke, (*Dr. Samuel*) *his second Volume of Homer's Iliad*, 52  
 — *his Defender examin'd*, 384, &c.  
 — *his Demonstration about Space examin'd*, 392, &c.  
 Claudian, *comes to Rome*, 118  
 — *his Works*, *ibid.* 121  
 — *In*

# I N D E X.

— <i>Inscriptions under his Statue,</i>	119
— <i>different Opinions of his Stile,</i>	120
— <i>his Commendation of Stilico,</i>	121
— <i>Character of his Writings,</i>	ibid.
Clifton, (Dr.) <i>his Manner of Practice,</i>	409, &c.
— <i>Tabular Observations,</i>	410
Codes, <i>of the Canon Law,</i>	354
— <i>(the Roman) how compiled,</i>	356
Coining, <i>how regulated in Germany,</i>	341
Conradin, <i>Grandson to the Emperor Frederick II.</i>	295
— <i>opposed by Mainfroy,</i>	ibid.
— <i>his Dominions given away by the Pope,</i>	296
— <i>fights for the Recovery of them, and is defeated,</i>	ibid.
— <i>executed publickly at Naples,</i>	ibid.
Consumption, <i>remarkable Cures of it by Bleeding,</i>	189
— <i>a Prescription in it,</i>	ibid.
— <i>other Directions,</i>	190
Council, (of State) <i>in France, of whom composed,</i>	318
— <i>its Business and Jurisdiction,</i>	319
— <i>why it judges in certain Cases,</i>	321
— <i>(Aulic) in Germany, What,</i>	336
— <i>its Origin and Authority,</i>	337
Creatures, <i>their eternal Existence proved impossible,</i>	398
Croufaz, (Mr. de) <i>his Enquiry into Pyrrhonism,</i>	439, &c.
Custom, <i>not the Distinguisher of Virtue and Vice,</i>	452

## D.

- D**avid, *a ridiculous Story of him by Mr. Bayle*, 459
- Dawes, (Sir William) *Archbishop of York, his*  
*Descent and Birth*, 229
- *Education*, 222
- *Marriage*, 225
- *Promotions*, 224, &c.
- *Character in his several Stations*, 224
- *Death*, 226
- *Works*, *ibid.*
- Days, (critical) *in Distempers*, 407
- *how to be known*, 408
- Dervises, (Mahometan) *What*, 430
- Diabetes, *Cause of it*, 188
- *Symptoms of it*, *ibid.*
- *easy Remedy*, *ibid.*
- Diet, *Rules for it by Dr. Arbuthnot*, 34, &c.
- Dists, *in the German Empire, their Authority*, 254
- Digestion and Nutrition, *accounted for*, 140
- Dionysius Exiguus, *translates the Greek Councils*, 356
- Discharges of human Bodies, *how performed*, 140
- Diseases, *the Progress of them regular*, 408
- Dogmatists, *their Tenets*, 402
- Dover (Dr.) *his Account of several Diseases, and their Cure*, 184, &c.
- Dress, *of the Antients, Whether to be known by their Statues*, 292
- Dropsy, *three sorts of*, 186.
- *Tapping in this Case rejected*, *ibid.*
- Dymocke, *how that Family succeeded to the Right of Champion*, 300

Edicts,

## E.

<b>E</b> Dicts, in France, their Origin,	315
— not valid, without the Consent of the Parliament,	ibid.
— how to be examined and sealed,	316
Edward III. King of England, <i>Why he refused the Imperial Crown,</i>	347
Electors, (College of) when instituted,	350
— of whom composed,	ibid.
Eliphantiasis, the worst cutaneous Distemper,	196
Emperor, (German) accountable to the States,	253
— Homage paid to him in the Name of the Empire,	257
— Attempts on this Right,	258
— his Power in spiritual Affairs,	260
Empire, (German) where the Supreme Authority resides,	253
— proved an Aristocracy,	254
— Where the Power of making Laws resides,	255
— Way of proceeding in this Case,	256
— (States of) can make Leagues,	260
— with two Restrictions,	ibid.
— Officers in that Empire by whom created,	340
— (Ottoman) its Origin,	425
— its History,	426
Empirics, the Origin of that Sect,	401
— their Tenets,	402
Ennius, his Character,	113
Epilepsy, its Cure,	193
Epistle, (Synodical) of the Council of Constantinople,	357

Eppendorf, <i>his Conduct as represented by Mr.</i>	
Bayle,	Page 453
Erysypelas, <i>Remedy for it,</i>	202
Evidence, <i>what Degree of it necessary in Moral Truths,</i>	378

## F.

FACTS, ( <i>recorded in the Gospel</i> ) <i>proved miraculous,</i>	46
— <i>when to be received,</i>	449
Fall, <i>Objections against the Mosaick Account of it consider'd,</i>	95
— <i>subsequent Sentence just,</i>	96
Father, <i>how that Term attributed to God,</i>	365. 374
Fever, ( <i>spotted</i> ) <i>manner of its Cure,</i>	198
— ( <i>scarlet</i> ) <i>how cured,</i>	202
Fitness, and Unfitness of <i>Things, that System consider'd,</i>	272
Flood, <i>how brought on the Earth,</i>	98
— <i>What Ends answer'd by it,</i>	99
Franks, <i>an Account of their antient yearly Assemblies,</i>	304
— <i>What transacted in them,</i>	ibid.
— <i>succeeded by a Convention of Chiefs,</i>	ibid.
— <i>when first called a Parliament,</i>	305
— <i>Tacitus's Account of those Assemblies,</i>	313

## G.

Galen, <i>his Character and Practice,</i>	403
— <i>Success,</i>	404
Gloves, <i>first mention'd distinctly by Xenophon,</i>	291
— <i>used by the antient Greeks,</i>	292

— by



— by the Romans at the Close of the first Century,	293
— when universally worn,	ibid.
— part of the Episcopal Dress,	295
— a remarkable Story of transforming Right by the Delivery of a Glove,	ibid.
— used at Instalment of Knights,	297
— taking them away a Mark of divesting,	ibid.
— used in single Combat,	298
— an Instance of this in Queen Elizabeth's Reign,	299
— at the Coronation of our Kings,	ibid.
— still used in Germany, in Challenging,	300
— Glove Money, what,	302
— admitted as a Form of Tenure,	ibid.
God, how discovered to us,	367
— our Knowledge of him true, solid and just,	368
— three Ways of thinking and speaking of him,	ibid.
— two Extremes in that Affair,	369
Gout, some Recipes for it,	185
Gratian, Character of his Compilation,	358
Gravitation, What,	464

## H.

<b>H</b> Ades, the Signification of that Greek word in Scripture,	286
Heifs, (Mr.) what perform'd in the new Edition of his History,	246, &c.
— his Mistake in regard to Henry III. Emperor,	342
— and the Origin of the King of the Romans,	351
Herkley, (Andrew) Earl of Carlisle, degraded and executed,	297
Hippocrates,	

Hippocrates, <i>his Character and Practice,</i>	400. 407
Horace, <i>his Character,</i>	113
Horses, <i>why not allow'd to the Jews in War,</i>	8
Huet, (Mr.) <i>accused of Scepticism,</i>	459
Hysterical Distempers, <i>their Cause,</i>	194
— <i>their Cure,</i>	195

## I.

<b>J</b> Anissaries, <i>their Origin,</i>	435
Jaundice, <i>its Cause,</i>	190
— <i>a Prescription for it,</i>	191
Ideas, <i>we have none proper of the Mind of Man,</i>	366
Jews, <i>in what their strength consist,</i>	7
— <i>their Rites and Ceremonies not borrowed from the Egyptians,</i>	471
— <i>their Profession of Faith,</i>	474
— <i>their general Conversion promised in Scripture,</i>	476
— <i>the Time of it,</i>	ibid.
— <i>Mr. Mede's Conjecture of the Manner of it,</i>	477
— <i>what to be done for it,</i>	ibid.
— <i>what Prejudices to be removed,</i>	ibid.
— <i>Chief Points in Dispute between them and Christians,</i>	478
— <i>Vanity of their Oral Traditions,</i>	ibid.
— <i>Arguments against them,</i>	ibid.
Immaterial (Things) <i>several Ways of accounting for our Knowledge of them,</i>	365
Intestines, <i>Remedy for the Diseases of,</i>	202
Investitures, (several sorts of)	295
John VIII, Pope, <i>his Policy,</i>	347
Irreligion, <i>in what Countries most common,</i>	440
Itch,	

Isth, Prescription for that Distemper,	197
Justice, (Chamber of) why erected in the Empire,	334
— Manner of Proceeding in it,	335
Juvenal, his Education,	112
— his Person,	ibid.
— Character,	113
— compared with Horace,	ibid.

L.

<b>L</b> aws, Power of making them not in the Em- peror alone,	255
— way of proceeding in that Case,	256
Lepra Græcorum, why seldom cured,	196
Lewis, the Debonnaire, the Cause of his Sons Rebellion,	346
Liberty, the most proper Sense of that Word,	266
— how attributed to things inanimate,	267
— that of the Will divided,	ibid.
Life, on what it depends,	282
Locke, (Mr. John) a Character of his Essay on Human Understanding,	373
Longitude, a new Proposal for finding it,	263

M.

<b>M</b> ajesty, what understood by that Term,	253
Marfigli, (Count of) his History of the military State of the Turkish Empire,	422
Martial, Studies of his Youth,	110
— how honour'd in his Life Time,	111
— Apology for false Wit in his Epigrams,	ibid.

— his

— <i>his Compliment to Silius Italicus,</i>	108
— <i>his Character and Stile,</i>	111
Mathematician, <i>original meaning of that Word,</i>	442
Meazles, <i>how became Mortal,</i>	201
— <i>its Cure,</i>	202
Medicina, (Clinica) <i>by whom invented,</i>	399
— (Gymnastica) <i>by whom invented,</i>	ibid.
Method (Mathematical) <i>in moral and Divine Matters rejected,</i>	272
Methodists, <i>why so call'd,</i>	402
Mezeray, <i>his Character for Learning defended,</i>	353
Millar, (Mr. Robert) <i>his History of the Church under the Old Testament,</i>	468
Miracles, <i>how to be considered,</i>	50
Modesty, <i>not the Effect of Custom,</i>	452
— <i>its Advantage to Society,</i>	453
Monarchies, <i>not all Despotick,</i>	312
Morality, <i>one of its chief Designs,</i>	454
Mortar, <i>how made at Madrafs,</i>	149
— <i>way of using it,</i>	ibid.
— <i>Improvement of it,</i>	150
— <i>how tempered in China,</i>	153
Moschs, <i>number of, in Constantinople,</i>	433
Moses and Elias, <i>appear'd in their own Bodies at our Lord's Transfiguration,</i>	281
Motion, <i>its Laws,</i>	461
— <i>how caus'd according to Dr. Cook,</i>	462
— (Muscular) <i>explain'd by Dr. Robinson,</i>	136, &c.
Mystery, (Christian) <i>the true Notion of one,</i>	374

## N.

- N**ature, *whether its fix'd Laws are ever altered,* 467.  
 — (*human*) *how corrupted before the Flood,* 98  
 Necessity, (*two sorts of*) 266.  
 Numbers, (*their Harmony*) *in what it consists,* 120

## O.

- O**pium, *why used by the Turks,* 432  
 Orrery, (*the late Earl of*) *his Descent and Pedigree,* 14, &c.  
 — *Education,* 28  
 — *Edition of Phalaris's Epistles, and Disputes about them,* 29  
 — *a good Cambridge Pun on that Occasion,* *ibid.*  
 — *his Promotions,* 30  
 — *Imprisonment,* 31  
 — *Death and Character,* 32

## P.

- P**alsy, *its Cure,* 192  
 Paraphrast, (*Chaldaic*) *his Liberty with the sacred Text.* 291.  
 Parliament of France, *its Origin and Progress,* 304, &c.  
 — *how long continued ambulatory,* 305.  
 — *Extent of its Power,* 306  
 — *tries great Officers of State,* 307.  
 — *is chosen Umpire between foreign Princes,* 308  
 — *ap-*

— appoints Regents of the Kingdom,	ibid.
— how respected by several Kings of France,	309
— degraded by Ministers of State,	314
— no Contract between the King and People without it,	319
— no Member can be banished,	320
— the last Resolutions, which bind, formed in it,	321
Passions, what ascribed to God by Socinians,	369
Peripneumonia, how cured,	202
Perſius, Character of his Writings,	113
Perſpiration, its Proportion to Urine at different Times,	144
Philip I. King of France, his Monument,	301
Philosopher, (Minute) Character of his Work,	382
Philosophy, by whom first introduced into Physick,	408
— Advantage of Observation in it,	407. 410
— a Plan for its Improvement,	408, &c.
Physicians, (Philosophical) who,	398
Plague, Manner of its Cure,	197
Plautus, why so named,	124
— miscarries in Trade,	ibid.
— why particularly esteem'd,	125
— his Wit, why sometimes low,	ibid.
— compar'd with Terence,	ibid.
— his Plays, when composed,	ibid.
Pleurisy, its Cure,	203
Points, (Hebrew) their Antiquity,	473
Popes, (History of) its Author hardly a good Christian,	211
— bad Tendency of it,	ibid.
Pox (Small) four sorts,	199
— Prescription for it,	200
Precepts	

Precepts, ( <i>six great</i> ) given to Adam, according to the Jews,	167
—— a seventh to Noah,	ibid.
Prophecies, fulfilled in two Senses,	476
Pyrrhonism, what,	440
—— Character of the Sect,	441
—— its Remedies,	ibid.
—— ill Consequences,	445

R.

<b>R</b> Eason, ( <i>above and against</i> ) the Distinction explain'd,	445
Reinking (Theodore) his Arguments to prove the German Government a Monarchy,	240
—— answered,	251
Religion, why Princes are obliged to maintain it,	258
Respiration, accounted for by Dr. Robinson,	139
Revelation, its Expediency,	39
—— extensive Sense of that Term,	87
—— made to Adam, in regard to the forbidden Fruit,	88
—— the Nature of the Creatures,	89
—— his Dominion over them,	90
—— in regard to his Marriage,	91
—— the Knowledge and Use of Language,	93
—— proved on the Principles of the Deists,	ibid.
Rheumatism, Method of its Cure,	
Romans, (King of) Origin of that Title,	351
Royalty, Distinction between it and the Person of the King,	311
—— in what it consists in France,	ibid.
—— cannot be lodged in the Hands of one Favour- ite,	312

Rules (*Moral*) how made known to Men,  
274

## S.

<b>S</b> andal, <i>Original of the Word,</i>	291
Satire, <i>its Progress since Ennius,</i>	113
Sciences, <i>why and by whom despised,</i>	451
Scrophula, or King's Evil, <i>Prescriptions for it,</i>	195
Secretion, <i>explain'd by Dr. Robinson,</i>	142
Seneca, <i>his publick Employments,</i>	122
—— <i>Banishment,</i>	ibid.
—— <i>Præceptor to Nero,</i>	ibid.
—— <i>not the Author of all the ten Tragedies which appear under his Name,</i>	ibid.
—— <i>his Stile,</i>	123
Sextus Empiricus, <i>his Character and Works,</i>	442
Sheol, <i>does not commonly signify the Grave,</i>	286
Sickness, ( <i>green</i> ) <i>its Cure,</i>	195
Silius Italicus, <i>his Descent,</i>	107
—— <i>publick Employments,</i>	ibid.
—— <i>Qualifications for Poetry,</i>	108
—— <i>Works,</i>	ibid.
—— <i>his Errors, whence they proceeded,</i>	109
—— <i>Character of his Poem,</i>	110
Sodom and Gomorrah, ( <i> Destruction of</i> ) <i>well attested,</i>	176
—— <i>how their Inhabitants suffer Vengeance of eternal Fire,</i>	282
Soul, ( <i>separate State of</i> ) <i>by whom opposed,</i>	280
—— <i>probable Arguments for it from Scripture,</i>	281
—— <i>more evident Proofs from Scripture,</i>	283
—— <i>an Argument for it, partly from Scripture and partly from Reason,</i>	ibid.
—— <i>supposed by the Heathens,</i>	284
—— <i>Objections</i>	



— <i>Objections against it answered,</i>	Page 285
— <i>how said in Scripture to die,</i>	ibid.
— <i>why Scripture silent on this Article,</i>	288
— <i>Space, State of the Question about it,</i>	383
— <i>Dr. Clarke's Opinion of it,</i>	ibid.
— <i>is nothing really existing,</i>	385
— <i>not a Property of the infinite Being,</i>	391
— <i>extravagant Language about it,</i>	392
— <i>Spirits, and Apparitions, what Credit due to Accounts of them,</i>	285
— <i>States of Germany, their extensive Power,</i>	256
— <i>Stomach, its Diseases, a Prescription for them,</i>	205
— <i>Sultan, (Grand) under what Restraint,</i>	431
— <i>Character of the Sultans since Soliman the great,</i>	438
— <i>why subject to the military Power,</i>	ibid.
— <i>Synagogues, Origin of them among the Jews,</i>	475
— <i>Manner of holding them,</i>	ibid.

T.

<b>T</b> — <i>Artars, not Barbarians,</i>	402
— <i>their Manner of Life,</i>	ibid.
— <i>Government,</i>	425
— <i>Taxes, to whom the Power of raising them in Germany belongs,</i>	338
— <i>Receiving of them how regulated,</i>	339
— <i>Terence, his Familiarity with great Men,</i>	127
— <i>the Order of his Plays,</i>	128
— <i>the Beauty of his Characters,</i>	129
— <i>the Regularity of his Scene,</i>	130
— <i>the Politeness of his Dialogue,</i>	ibid.
— <i>made Menander his Model,</i>	131
— <i>Testament, (New) the Credit of its History,</i>	42
— <i>its Authors how qualified.</i>	ibid.

— <i>Facts recorded in it truly miraculous,</i>	46
<i>Trinity, some Hints of it in the Old Testament,</i>	480
<i>Turks, not so strong as formerly,</i>	423
— <i>whence so called,</i>	426
— <i>their civil and military Government,</i>	428
— <i>Languages,</i>	429
— <i>Religions among them,</i>	430
— <i>Manners,</i>	432
— <i>why Printing not formerly allowed among them,</i>	434
<i>Tympany, what and whence,</i>	187
— <i>its Cure,</i>	ibid.

## V.

<b>V</b> alerius Flaccus, <i>why surnamed Setinus,</i>	105
— <i>Character of his Poem,</i>	106
<i>Varnish, (best sort of) how made at Madaraks,</i>	151
<i>Vitus, (St.) his Dance, a Distemper, how cured,</i>	193

## W.

<b>W</b> histon, <i>(Mr.) a false Prophet,</i>	477
<i>Will, how influenced,</i>	269
— <i>is a determining Operation,</i>	ibid.
— <i>by what determined,</i>	270
— <i>Advantage of supposing it self-determined,</i>	276
<i>Wisdom, (Book of) when and by whom written, doubtful,</i>	477











